

شرح رياض الصالحين

EXPLANATION OF
**RIYADUS-
SALIHEEN**

VOLUME 1

EMINENT
SHEIKH MUHAMMAD BIN SALIH
AL-UTHAYMEEN



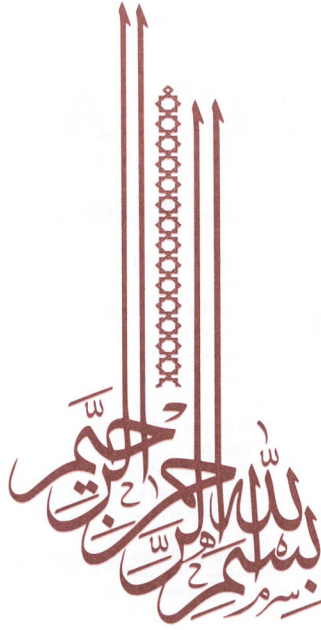
DARUSSALAM



Sharh
Riyaad as-Saaliheen

By: Sheikh Muhammad bin Salih
al-Uthaymeen
vol -1





*In the Name of Allah,
the Most Gracious, the Most Merciful*



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King Fahd National Library Cataloging-in-Publication Data

Al-Uthaymeen, Muhammad bin Salih

Sharah Riyaad As-saaliheen. / Muhammad bin Salih

Al-Uthaymeen - Riyadh, 2016

ISBN: 978-603-500-378-0 (set)

978-603-500-379-7 (vol.1)

1-Al-Hadith 1-Title

237.7 dc 1437/8090

L.D. no. 1437/8090

ISBN: 978-603-500-378-0 (set)

978-603-500-379-7 (vol.1)



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Imam an-Nawawi's Introductory Note:

All praise is due to Allah; the One and Almighty, the Powerful and Oft-forgiving, the Evolver of day from the night as a reminder to the mindful and intelligent and by way of enlightening the people of understanding and reflection. He it is who awakened those He selected among His creatures, imbued in them self-restraint regarding the matters of this world and got them busy with regular contemplation and sticking to reminders and admonitions. He also favored them with steadfastness upon obedience to Him, making provisions for the everlasting Home and abstinence from whatever annoys Him and consequents in earning the Home of ruin; they would stick to that regardless of the changes in circumstances and times.

I most perfectly praise and thank Him, and I extol and venerate Him.

Likewise, I testify that there is no deity worthy of worship except Allah, the Beneficent and Bountiful, the Compassionate and Merciful. I also bear witness that Muhammad is His servant and Messenger, His beloved and close-friend, the guide to the straight path and caller to the straight religion. May Allah's peace and blessings be upon him, the others among the prophets and their households and the rest of the righteous.

To proceed: Allah the Exalted had said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٥٧﴾﴾

“And I (Allah) created not the jinns and humans except they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).” (Adh-Dhaariyaat: 56-57).

This is an explicit statement showing that they were created for the purpose of worship and so, it is incumbent on them to focus attention on the purpose for which they were created and hold back from the glittering of this world through self-restraint because it is a Home of transition, not eternity; a ride across rather than a place of delight, a temporary path and never a permanent destination.

For this reason, the mindful amongst its people are the worshipful, and the most sensible of the people in it are the self-disciplined. Allah – the Exalted – said:

“Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.” (Yoonus: 24)

The verses with this meaning are many.

He was right who said:

Allah certainly has conscious servants

Who held back from this world, fearing trials.

They contemplated it and when they realized that

It is not a (permanent) home for the living

They considered it a versed sea and took

Good deeds in it as its ships.

If its true condition is what I have described, and our circumstance and the purpose of our creation is as I have cited, then it is incumbent

upon the legally-responsible to direct his mind to follow the lines of conduct of the select and take the path of the people of sound intellect and deep contemplation. He should prepare for what I had pointed to and be cautious of what I warned against.

The best way for him on that and the most rightly-guided path is: being respectful of what is authentically reported from our prophet, the leader and the noblest of the first and the last people – may Allah's peace and blessings be upon him and upon the rest of the prophets. Allah the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا
 آتِينَ الْبَيْتِ الْحَرَامِ يَنْفَعُونَ فَضْلًا مِّنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حُلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
 قَوْمٍ أَن صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا
 عَلَى الْإِلْمِ وَالْعُدُوِّ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“Help you one another in Al-Birr and At-Taqla (virtue, righteousness and piety)” (Al-Maa'idah: 2)

It is also authentically reported from Allah's Messenger (ﷺ) that he said: “Allah will come to the aid of the servant as the servant helps his brother.”⁽¹⁾ He also said, “Whoever guides towards any good deed will have the reward of the one who does it.”⁽²⁾ And that he said: “Whoever invites to guidance will have the like of the rewards of those who follow it, and that will not reduce anything from their rewards.”⁽³⁾ Similarly, he said to Alee – may Allah be pleased with him – “By Allah! That Allah guides a single man through you is better for you than the red camel.”⁽⁴⁾

1 Collected by Muslim in Book of Remembrance of Allah and Supplications, Chapter on Virtues of Sitting Together to Recite the Qur'an and Make Remembrance; no. 2699.

2 Collected by Muslim, The Book of Leadership, Chapter on the Virtues of Helping the One Fighting in Allah's Path with a Ride and other Things; no. 1893.

3 Collected by Muslim, The Book of Knowledge, Chapter on Whoever Establishes A Good or Bad Practice and the One Who Invites Towards Guidance or Misguidance; no. 2674.

4 Collected by al-Bukhaaree, The Book of Military Campaigns, Chapter on the Khaybar Expedition; no. 4210, and Muslim, Book of Virtues of the Companions, Chapter on the Virtues of Alee bin Abee Taalib – may Allah be pleased with him –; no. 2406.

Hence I have considered it appropriate to compile a summary of authentic narrations which will encompass what makes the path to the Hereafter for whoever follows it. It will also include its inward and outward manners, consisting of narrations of encouragement and warning and other manners of those upon the path of righteousness: narrations regarding Asceticism, heart-related acts of worship, moral rectification, soul purification, protecting the limbs and removing its shortcomings and others among the goals of those who truly know their Lord.

In it, I will stick to mentioning only clear authentic hadeeths referenced to the popular reliable books. I will also precede the (narrations in) the chapters with verses of the Noble Qur'aan and give brief notes about whatever requires outright spelling out of the vowels the alphabets take or an explanation of some meanings with highly beneficial annotations.

If I say at the end of a hadeeth that: “*Muttafaqun ‘alayhi* (Agreed Upon)”, that means: It is reported by al-Bukhaaree and Muslim. And I aspire – if this book is completed – that it offers guidance to whosoever pays attention to it towards tremendous good and protects him from various forms of shameful and destructive deeds.

I implore any brother who finds benefit of any form in it to supplicate for me, my parents, my teachers and those who love us and the entire Muslims.

In Allah the Bounteous is my reliance and to Him I entrust my affairs and hope; and Allah is sufficient for me, He is the best of those to trust and hope in. There is no might or power except by Him, the Mighty and Wise.

Foreword

by Shaykh Muhammad bin Saalih al-'Uthaymeen

Indeed, all praise is due to Allah. We praise Him and seek His Help and His Forgiveness. We seek refuge with Allah from the evils of our souls and our wrong doings. He whom Allah guides, no one can misguide; and he whom He misguides, no one can guide.

I testify that there is no deity worthy of worship except Allah — alone without any partners. And I testify that Muhammad (ﷺ) is His servant and messenger.

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

وَكَيلٌ ﴿١٠٢﴾﴾

“O you who believe! Fear Allah as He should be feared; and die not except in a state of Islam (as Muslims) with complete submission to Allah.” (Aal-Imraan: 102).

﴿يٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا

وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.” (An-Nisaa: 1).

﴿يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” (Al-Ahzaab: 70-71).

To proceed; indeed the truest speech is Allah’s Book; the best guidance is Muhammad’s (ﷺ) guidance; and the worst of affairs (in the people’s religion) are the newly-invented ones; for every newly-invented matter is Innovation and every Innovation is misguidance.

This is the lengthy beneficial introductory note of *Riyaad as-Saaliheen* compiled by the great scholar of hadith, Shaykh an-Nawawee – may Allah have mercy on him. It is a good book and we have not read it before.

I have considered it appropriate for us to commence its study; and we beseech Allah – the Exalted – that we complete it upon goodness because it is a book that is beneficial to the soul, the outward deeds and the matters related to the limbs. Therefore, it is of great importance to take interest in this book.

He – may Allah have mercy on him - has requested anyone who benefits from it to pray for him, his two parents and other Muslims. So, we ask Allah to forgive him, his parents and the entire Muslims and to gather us and him and our brothers among the Muslims in the Home of His Honor; certainly He is Bountiful and Generous.

I also ask Allah to aid us in completing it and make it beneficial to us, forgive its author and reward him with good for his efforts on Islam and on behalf of the Muslims.

Allah alone grants success.

**The commentator
Muhammad bin Saalih Al-Uthaymeen.**

1

CHAPTER

COMMENTARY

The author – may Allah the Exalted have mercy on him – said: “Chapter on Sincerity and Significance of Intentions for All Actions and Statements, the Apparent and the Hidden”.

Intention: its place is the heart; it has no place on the tongue in any action. Therefore, whosoever utters the intention with the tongue prior to observing the Prayer, Fast, the Hajj, the Ablution or other acts of worship, such a person is an innovator, saying something outside the religion since the Prophet (ﷺ) used to perform the Ablution, observe the Prayer, give charity, observe the Fast and perform Hajj and he would not utter the intention. So, he was not used to saying (for example): “O Allah, I intend to make the Ablution”, “O Allah, I intend to perform the Prayer”, “O Allah, I intend to give charity”, “O Allah I intend to fast”, “O Allah, I intend to go for Hajj”. He would not say all these because the place of the intention is the heart.

Allah – the Mighty and Sublime- knows the contents of the mind and nothing is hidden from Him. Allah – the Exalted - says in the verse quoted by the author:

﴿قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾﴾

“Say O Muhammad, (ﷺ) ‘Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth and Allah is Able to do all things’. (Aal-Imraan: 29).

Likewise, it is obligatory on the individual to make his intension

purely for Allah in all his acts of worship. He should only intend the Face of Allah and the home of the Hereafter with his deeds; this is what Allah commands in His saying:

﴿أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“And they were commanded not, but that they worship Allah, and worship none but Him alone.” (Al-Bayyinah: 5).

That is, making worship purely for Him:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ

وَذَٰلِكَ دِينُ الْقَيِّمَةِ﴾

“And perform As-Salaat and give Zakaat: and that is the right religion.” (Al-Bayyinah: 5)

Similarly, it is essential that he gives the intention; that is, the sincerity of purpose in all acts of worship. So, when he seeks to perform the Ablution – for example - he means to perform it for the sake of Allah alone and in conformity with Allah’s command.

Hence, these are three things:

- 1- The intention for the act of worship.
- 2- The purpose that it is for Allah’s sake.
- 3- The intent to perform it out of obedience to Allah’s command.

This is the best thing regarding the intention.

Likewise regarding the prayer; you firstly intend the prayer; that it is the *Dhuhur*, *‘Asr*, *Magrib*, *Ishaa* or the *Fajr* prayer or something like that. And then, you intend that you are only performing the prayer for Allah – the Mighty and Sublime - alone, not any other beside Him. You are not observing it for show-off or to seek popularity or earn any worldly benefits. And thirdly, you should intend to observe in accordance with your Lord’s command that:

“Establish the prayer”,

“When you are free from danger, perform the prayer”,

“And perform the prayer and give alms” and other similar orders.

The author - may Allah have mercy on him - mentioned numerous verses, all of which point to the fact that the place of intention is the

heart and that Allah – Glorious is He and Exalted – is fully aware of the servant’s intention.

The servant may perform an act of worship which may appear to the people to be righteous, but is actually corrupted because of the bad intention. Since Allah – the Exalted - is well aware of the contents of the heart, He will appropriately reward the servants on Day of Resurrection according to their intentions. He said:

﴿إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۖ يَوْمَ تُبْلَى السَّرَائِرُ ۚ قَالَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٌ ۝﴾

“Verily Allah is able to bring him back (to life). The Day when all the secrets will be examined (as to their truth). Then he will have neither power nor any helper”. (At-Taariq: 8-10).

That is, the Day the secrets – the hearts - shall be scrutinized; like His saying:

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۖ وَحُصِّلَ مَا فِي الصُّدُورِ ۚ﴾

“Knows he (mankind) not that when the contents of the graves are poured forth (all mankind is resurrected)? And that in the breast shall be made known? (Al-’Aadiyaat: 9-10).

So, good reward and punishment for deeds and thoughts will be based on Intentions on the Last Day.

Here in this worldly life, importance is given to the open deeds; so people are dealt with based on what is manifest from their deeds. However, if these apparent actions conform with the contents of the heart, then his apparent and hidden are considered good. But if they differ such that the heart becomes drenched in bad intention– and the refuge is with Allah – how great then is the loss!

An individual may work and exhaust himself but gain no good reward for his deeds. This is contained in an authentic hadeeth from the Prophet (ﷺ) that: “Allah - the Exalted - said: ‘I am the most Self-Sufficient from partnership. Whoever does an act associating a partner with me in it, I will abandon him and what he associates.’”⁽¹⁾

So, be mindful of Allah, be mindful of Allah O brothers, regarding

1 Reported by Muslim, the Book of Asceticism and Heart softeners; Chapter on: Anyone who devotes his actions to other than Allah, no (2985).

making the intentions purely for Allah – free is He from all imperfections and Exalted is He.

You should take note that the Satan may approach you when you intend a good deed and whisper to you that you are merely performing the deeds for show-off in order to neutralize your resolve and frustrate you. Do not pay attention to such dissuasions. Perform the deeds even if he whispers that you are only observing it to seek publicity. This is because if you are asked whether you are performing the act for show-off or fame, you will sincerely answer in the negative. Therefore, do not pay attention to these murmurs the Satan casts into your heart.

HADEETH 1

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلِ بْنِ عَبْدِ الْعُزَّى بْنِ رِيَّاحِ بْنِ عَبْدِ اللَّهِ بْنِ قُرْطِ بْنِ رَزَّاحِ بْنِ عَدِيٍّ بْنِ كَعْبِ بْنِ لُؤَيٍّ بْنِ غَالِبِ الْقُرَشِيِّ الْعَدَوِيِّ. رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ» مُتَّفَقٌ عَلَى صَحِّهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِينَ: أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَةَ الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ رَضِيَ اللَّهُ عَنْهُمَا فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

‘Umar bin Al-Khattab ؓ reported: Messenger of Allah ﷺ said, “The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and

whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.”
[Al-Bukhari and Muslim]

COMMENTARY

Since this chapter deals with Sincerity; making deeds purely for Allah– the Mighty and Sublime–, in every utterance, action and circumstance, the author correspondingly mentioned some verses which connote this meaning and cited narrations pertaining to it.

He began with the narration from Umar bin al-Khattaab that: “I heard Allah’s Messenger (ﷺ) saying: **“The deeds are considered by the intentions and a person will be rewarded according to his intention.”**”

The scholars -may Allah have mercy on them- have variously interpreted these two expressions:

Some explain that they are two sentences with the same meaning; that the second only emphasizes the first. But this opinion is incorrect because a sentence (in Arabic grammar) basically expresses a meaning, and is not an emphasis. Besides, it becomes obvious, after a careful study of the two expressions that their difference is remarkable: While the first expresses the cause, the second mentions its outcome.

The first states the cause; the Prophet (ﷺ) mentioned that every action certainly has an intention. As such, every action performed by the mentally balanced and unrestricted individual necessarily has an intention. It is impossible for such an individual to perform an action without having any intention for it. Some scholars even say: “If Allah had charged us with performing an action without intention that would have implied giving unrealizable responsibility!”

And rightly, how can you, while fully conscious, free and not under duress perform an action without an intention? This is inconceivable since an action only stems from will and ability: and the will is the intention. So, the first expression in the hadeeth means that: no one performs a deed without an intention.

However, intentions differ greatly and absolutely as the gap between the heaven and the earth. For some, their goals are lofty, at the peak, at the pinnacle of the object. And for others, their intentions are only good enough for the garbage; so poor! So, you may find two people

perform the same deed; they would match in its beginning, end and even during it in their manners, statements and the actions. Yet, the disparity between them will be like the distance between the heaven and the earth purely because of the difference in the intentions.

Hence, the basic principle is that there is no action without an intention, but intentions differ and vary.

And regarding the outcome of that, he said: **“And a person will get the reward according to his intention”**. Thus, everyone gets what he intends. If he intends Allah and the abode of the Hereafter in the approved actions he performs, then he will earn that. But if he intended worldly benefit, it may or may not come his way.

Allah – the Exalted - says:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا

﴿١٨﴾ مَذْمُومًا مَدْحُورًا﴾

“Whoever desires the quick-passing (transitory enjoyment of this world); We readily grant him what We will for whom We like”. (Al-Israa: 18)

Allah did not say, “We readily grant him what he desires”, rather, He – the Mighty and Sublime - said: **“We readily grant him what We will”** i.e., not what he desires. Similarly, **“for whom We want”**, not for everybody. Therefore, He limits what will be granted and to whom it will be granted. That is to say, among the people are those who will be granted their worldly desires while others will be granted only a share of it, and some will still not be given anything at all.

But: **“And whoever desires the Hereafter and strives for it, with the necessary effort due to it (i.e. does righteous deeds of Allah’s obedience) while he is a believer, then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allah)”**. (Al-Israa: 19).

He will certainly achieve the reward of what he does for the sake of Allah and the abode of the Hereafter. Hence, **“and a person will get the reward according to his intentions.”**

And his saying: **“The deeds are considered by intention...”**

This expression and the preceding one are scales for every deed; they are scales for the hidden deeds. And his saying ﴿﴾ in the hadeeth

reported by al-Bukhaari and Muslim on the authority of Aa'isha - may Allah be pleased with her - that: "Whoever does an act which we have not given approval will have it rejected"⁽¹⁾ is the scale for the apparent deeds.

This is the reason why the people of Knowledge say: "These two hadeeths encompass the entire religion": the hadeeth of 'Umar: "The deeds are considered by intention" is the scale for the hidden deeds and that of Aa'isha: "Whoever does an act which we have not given approval" is the scale for the apparent deeds.

Thereupon, the Prophet (ﷺ) illustrated that: "whoever emigrated for Allah and His Messenger, then his emigration will be for Allah and His Messenger; and whoever emigrated seeking the worldly benefits, he attains it or for a woman, he marries her; then his migration is for that which he migrated for."

Al-Hijrah is that a person migrates from the Land of Disbelief to the Land of Islam. For example, if an individual, resident in America – and America is a land of Disbelief – embraces Islam but is unable to publicly establish the open aspects of his religion and so, he moves to the Lands of Islam, this is *Hijrah*.

But when people migrate, they differ in their reasons for migration:

Among them are those who migrate and leave their land to Allah and His Messenger. In other words, he migrated to the *Sharee'ah* which Allah legislated through His Messenger (ﷺ). Such an individual will achieve goodness and attain his objective. So, he said: "Then his emigration will be for Allah and His Messenger"; meaning he has certainly attained his objective.

The second among those who migrate is he who migrates for a worldly benefit he seeks to achieve. That is, a man who perhaps loves to amass wealth and hears that Islamic countries are lush, fertile lands for that. He then migrates from the Land of Disbelief to the Land of Islam just for wealth; nonchalant regarding his religion and only rather concerned about wealth acquisition.

The third is a man who migrates from a Land of Disbelief to the Land of Islam because of a woman he desires to marry. It was said to

1 The hadeeth with this wording is reported by Muslim (4492), and al-Bukhaari (2697) reported it with the wording: "Anyone who innovates into this affair of ours that which is not part of it, will have it rejected."

him: “We will not marry (the woman) to you unless in the Land of Islam and you will not travel with her to the Land of Disbelief.” So, he migrates from his land – the Land of Disbelief- to the land of Islam so that he could marry this woman.

So, whoever migrates because of worldly gains or a woman has not migrated to Allah and His Messenger. Hence the Prophet (ﷺ) said: **“then his emigration will be for that which he migrated for”**. He said here: **“for that which he migrated for”** and he did not say: “his migration is for the mundane possessions he intends to achieve or the woman he desires to marry”, why?

It is said that: this is because he wanted to make the speech concise since if he had said: “his migration is for the worldly benefit he intends to achieve or the woman he desires to marry”, the statement would have been clumsy. So, he said: **“then his emigration is for that which he migrated for”**.

Others explain that: he did not mention the last two expressions by way of showing disdain for them and owing to their being despicable (in the context); i.e., mundane gains and wife. Intending to make the *Hijrah* - which is essentially from the most virtuous of deeds – for mundane benefits and woman is ignoble and base. So, he said, **“then his migration is for that which he migrated for.”** Therefore, he did not mention them since such intents are so lowly and reprehensible.

Anyway, irrespective of whether this or the other, he who intends worldly gains or a woman he desires to marry with his *Hijrah*, undoubtedly has low, dastardly and ignominious intention unlike the first individual who intended Allah and His Messenger (ﷺ).

Forms of Hijrah:

Hijrah may be with respect to a deed, the performer of the deed, and it may be regarding a place.

First form: *Hijrah* with respect to a place.

This is when one leaves a place where sins and acts of disobedience to Allah are widespread. It may be from a Land of Disbelief to a land free from such. The greatest form of such *Hijrah* is that from the Land of Disbelief to the Land of Islam when the individual is unable to openly manifest his religion. But if he is able to manifest his religion, without any opposition when he exhibits the symbols of Islam, then the *Hijrah* is not compulsory on him but only recommended. For

this reason, traveling to a Land of Disbelief will be a greater evil than remaining there. If the Land of Disbelief is the individual's country in which he is unable to establish his religion, then it becomes imperative on him to quit and emigrate from such a country.

Equally, if a person is from among the people of Islam and the Land of the Muslims, it is not permissible for him to migrate to a Land of Disbelief. This is because of the attendant danger on his religion and morals, and for the reason that doing so entails wasting his resources and supporting the economy of the non-Muslims. We are rather enjoined to enrage the disbelievers with all we can as Allah -Blessed is and Exalted - says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَعَلَمُوا

أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾﴾

"O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are the pious" (At-Tawbah: 123).

Allah – the Mighty and Sublime - also says:

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَخْلَفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا

بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ

اللَّهِ وَلَا يَطْغُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ

بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾﴾

"... nor do they take any step to neither raise the anger of disbelievers, nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely Allah wastes not the reward of the Muhsinoon – the good doers" (At-Tawbah: 120).

Thus a disbeliever - whether a Christian, a Jew or an atheist, whether he ascribes himself to Islam or not - is an enemy of Allah, His Book, His Prophet and the generality of the Muslims, irrespective of how he camouflages himself: He is an enemy!

So, it is not permissible for a Muslim to travel to the Land of Disbelief except with three conditions:

☛ **The first condition:** he must possess requisite knowledge (of the Religion) with which he wards off doubts. This is because the disbelievers would cast doubts into Muslim minds as regards their religion, Prophet, Book (the Qur'an), and corrupt their morals. They cause doubts regarding every issue so as to make a person unsure of and unstable in his religion. And it is well-known that when a person becomes uncertain regarding an aspect of the Religion which otherwise requires certainty, he will not uphold the religious obligations. *Eemaan* in Allah, His Angels, His Books, His Messengers, the Last Day as well as *Qadar* (Divine Preordainment) - whether good or bad- must be held with certainty. If one doubts regarding any of these, he is a disbeliever.

The disbelievers cast doubts into the Muslims so much that one of their leaders once stated categorically: "Do not attempt to change a Muslim from his religion to Christianity but it is sufficient to confuse him in his religion. This is because when you confuse him in his religion, you have deprived him of his religion, and this is sufficient." You should just remove him from this significant path entailing triumph, honor and dignity and that is enough. However, if you attempt to bring him into Christianity - built on misguidance and foolishness - then this is not possible.

This is because the Christians are astray as is mentioned in the saying of the Messenger of Allah (ﷺ).⁽¹⁾ Although the religion of *Al-Maseeh* ('Eesa) - peace and blessings be upon him - was true and had been a true religion in his time, it was abrogated by the Message of the Prophet (ﷺ). Hence guidance and the truth are in what the Messenger (ﷺ) has come with.

The second condition: That he has strong religious commitment which will protect him from base desires since that is by which uncertainties are repelled. If an individual who is not committed to his religion goes to the Land of Disbelief, he gets drowned. He will find the glimmers of the world; wanton immorality- alcohol consumption, sexual depravity and homosexuality! Every form of criminal behavior is found in the land of Disbelief. So, when he goes to these lands, it is

1 Reported by At-Tirmidhee (2953), (2954) with the wording: "The Jews are accursed and the Christians are astray"; and Ahmad (4/378) with the wording: "Those who earned (Allaah's) anger are the Jews and those who went astray are the Christians." And At-At-Tirmidhee said: "It is Hasan Gareeb" and it occurs in Saheeh ul-Jaami, the last hadeeth.

feared for him that he may slide into these filths except he is strongly dedicated in his religion with which he is protected from low desires.

The third condition: That he is in dire need of that (i.e. travelling to the Land of Disbelief). For instance, if he becomes ill, he may need to go to the Land of the disbelievers to seek medical attention. Also, if he needs to study a branch of knowledge in which there are no experts in the Lands of the Muslims, he may go there to acquire such knowledge. Likewise, he may need to do business; and so, he goes there, transact his business and returns. The important thing is that there must be a need for such journey.

For this reason, I opine that those who travel to the Land of Disbelief for mere tourism are sinners. Similarly, every shilling they spend on such a trip is unlawful spending and sheer waste of their wealth. They shall be called to account for it on the Day of Resurrection when they will not find a place to promenade or have a picnic; they would find nothing but their deeds. This is because these people waste their time, squander their wealth and have their morals corrupted. And perhaps, they have their family members with them!

It is surprising that these people go to the lands of the disbelievers where the voice of the caller to prayer or the remembrance of the one who remembers Allah is never heard. The only things heard are the Jewish trumpets or the Christian gongs. Then, they remain there for a long period of time with members of their families - wives, sons and daughters. Many evils occur from this - we ask Allah for Protection and Safety.

This is from the trials for which Allah unleashes catastrophes. The catastrophes that afflict us, and those we are presently suffering, are all because of sins and transgressions as Allah says:

“And whatever of misfortune befalls you, it is because of what your hands have earned. And he pardons much”. (Ash-Shoorah: 30).

And we are unmindful and unperturbed in our country, as if our Lord is oblivious of us. We think as if He is not aware (of our evil deeds); as if He does not prolong the life of the wrong-doer so that when He grabs him, he will not get away.

People witness these calamities, yet their hearts are hardened –and the refuge is with Allah! Allah – free is He from all imperfections - has indeed said:

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضِرُّعُونَ ﴿٧٦﴾﴾

“And indeed we seized them with punishment but they humble not themselves to their Lord, nor did they invoke (Allah) with submission to Him” (Al-Mu’minoan: 76).

We seized them with punishment and it befell them. Yet, they did not humble themselves to Allah; they did not supplicate to Him or fear His Majesty. Rather, their hearts became hardened and deadened - we seek protection with Allah - to the extent that to them, the unfolding disasters were like cold water. We seek refuge with Allah from the death and hardness of the heart.

If not, were people to be with their senses and consciousness and the hearts are alive, we would not have been in this state in which we are now. Though, we understand that we are in a state of destructive and devastating war; war of nerve-destroying gases, armies and others. With all these, you will not find anybody making any useful attempt to salvage the predicament except Allah wills otherwise. That undoubtedly is error; that some people in these critical times go with their families for sight-seeing in the Lands of Disbelief, the lands of sins and the lands of shamelessness - We seek refuge with Allah!

Conversely, traveling to the Lands of Disbelief to invite (the people) to Islam is permissible if it will be effective and have impact since such trip is for a (religious) benefit. The general populaces in these countries are ill-informed about Islam; they do not know anything about Islam. Rather, they are misguided; they are misinformed that “Islam is an inhumane and barbaric religion, the religion of the cattle-herders”! Especially when the West hears about these havocs wrecked by those who say they are Muslims, they say: “Where is the Islam? This is inhuman; an unrestrained violence, a section assaulting the other and another segment devouring the other”.

So, the people avoid Islam as a result of the actions of the Muslims. We ask Allah to guide us all to the Straight Way.

The second form: Hijrah with respect to deed.

It is that a man abandons what Allah has forbidden of transgression and disobedience. Just as the Prophet (ﷺ) said: “The true Muslim is he from whose tongue and hands, other Muslims are safe. And the true

emigrant is he who abandons what Allah has forbidden.”⁽¹⁾ Therefore, you must abstain from all that Allah has prohibited you from, whether with respect to the rights of Allah or the rights of Allah’s servants. Abstain from abuse, insult, murder, deception, consumption of other people’s property unjustly, disobedience to parents, severing the ties of kinship and all that Allah has forbidden. Stay clear from such acts even if your soul invites you to them and persistently persuades you. Bring to mind regularly, the fact that Allah – the Mighty and Exalted – has prohibited them expecting you to abandon and distance yourself from them.

The Third Type: *Hijrah* regarding the doer of the deed.

It may become necessary to boycott a particular individual in some cases. The people of Knowledge say: An example is a man who openly perpetrates evils and is undaunted regarding them; boycotting him is accepted if doing so will ensure advantages and good.

And the advantage and good here is that when he is deserted, he realizes its worthlessness and quits the act of transgression.

Another example is a man who is well-known for deceit during transactions and the people boycott him for that reason. Thereupon, he repented from that, retraced his steps and regretted (his earlier actions). A second person deals in *Ribaa* (usury). So the people boycotted him; they stopped extending the greetings of *salaam* to him or speak to him. When he realized this, he regretted and got rectified. A third person– and he is the worst of them– does not perform the Prayers. This is an apostate, a disbeliever– and the refuge is with Allah. It is compulsory that he is boycotted; as such, his greetings are not returned neither should he be greeted. Similarly, his invitations should not be honored until he realizes his evil and turns to Allah and returns to Islam.

However, if the boycott will not bring any advantage or rectification with regards to a sin other than Disbelief – because if the boycott is owing to disbelief, he should be boycotted and deserted in all conditions, whether the boycott brings advantage or not. But regarding an individual who commits a sin lesser than Disbelief, if boycotting him will not lead to gain, then such is not permissible. This is because

1 Reported by al-Bukhaari in the Book of Mind-Softeners, Chapter on Avoiding Sins; no. 6484, and Muslim in the Book of Eemaan, Chapter Explaining the Grades in the Islam (of Individuals) and which of His Affairs are the Best; no. (41).

the Prophet (ﷺ) said: “It is not permissible for a believer to boycott his (Muslim) brother for more than three days; they would meet and turn away from each other and the better of them both is he who begins with the greetings of *salam*.”⁽¹⁾ And it is well known among the People of the *Sunnah* and the *Jamaa'ah* that sins lesser than Disbelief do not expel from the state of Belief.

What remains to be considered after that is whether the boycott is beneficial or not? If it will ensure improvement and compel the wrongdoer to desist, then he should be boycotted. The evidence for that is the story of Ka'b bin Maalik, Hilaal bin Umayyah and Muraarah bin Rabe'e - may Allah be pleased with them. They lingered behind instead of joining in the Tabuk campaign. The Prophet (ﷺ)⁽²⁾ boycotted them and ordered the Companions - may Allah be pleased with them all - to boycott them too. However, they enormously benefited from that; they turned to Allah as the earth straitened for them, despite its vastness; they were absolutely uncomfortable. So, they realized that there was no escape from Allah but to Him and turned to Him in repentance and Allah - the Mighty and Sublime - forgave them.

These are the types of *Hijrah*: *Hijrah* with respect to a place, a deed and a person indulging in a (sinful) act.

HADEETH 2

وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَغْزُو جَيْشُ الْكَعْبَةِ إِذَا كَانُوا بِبَيْدَاءٍ مِنَ الْأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟! قَالَ: «يُخْسَفُ بِأَوَّلِهِمْ

1 Reported by al-Bukhaari in the Book of Manners, Chapter on the Hijrah; no. 6077, and Muslim in the Book of Benevolence and Ties, Chapter on Prohibition of Boycott for More than Three Days Without A Legitimate Reason; no. 2560.

2 Referring to the hadeeth of Ka'b bin Maalik in the story of his lingering behind instead of joining the Tabuk campaign; reported by al-Bukhaari in the Book of Military Campaigns, Chapter on the Narration of Ka'b bin Maalik; no. 4418, and Muslim in the Book of Repentance, Chapter on the Narration of the Repentance of Ka'b bin Maalik and His Two Companions; no. 2769.

وَأَخْرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ» مُتَّفَقٌ عَلَيْهِ. هَذَا لَفْظُ الْبَخَارِيِّ.

Aishah رضي الله عنها reported: Messenger of Allah ﷺ said, “An army will raid the Ka’bah and when it reaches a desert land, all of them will be swallowed up by the earth.” She asked; “O Messenger of Allah! Why all of them?” when they have their markets with them and those who are innocent. He answered, “All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions.”

[Al-Bukhari and Muslim]

COMMENTARY

The author mentioned the hadeeth of Aa’isha - may Allah be pleased with her - that the Prophet (ﷺ) told that an army will raid the Ka’bah - the glorious Ka’bah - may Allah protect and save it from all evils.

This Ka’bah is Allah’s House built by Prophet Ibrahim and his son, Ismaa’eel – peace and blessings be upon them -. While raising the foundations of the House, they were saying:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ (١٢٧)

“Our Lord accept [this service] from us. Verily You are the All Hearer, the All Knower”. [Al-Baqarah: 127].

This House, Abrahah wanted to attack it from Yemen. So, he advanced with a large army led by a huge elephant with the purpose of destroying the Ka’bah, the House of Allah. When he came close to the Ka’bah and got to a place called Al-Mugammas, the elephant stubbornly halted and refused to proceed. They began to force it to proceed to the Ka’bah but it was obstinate. But whenever they direct it towards Yemen, it would gallop into action and quicken.

Hence, during the Hudaybiyyah expedition when his camel became obstinate and refused to proceed and the companions said that “the Qaswaa is perverse, the Qaswaa is perverse” – that is, it became stubborn

and refused to move, kneeling down without reason, the Messenger (ﷺ) said: “Al-Qaswaa is not perverse; that at all is not its character.”⁽¹⁾ The Prophet – peace and blessings be upon him – was defending the beast because injustice is unbecoming even regarding the beasts.

“Al-Qaswaa is not perverse; that at all is not its character” – i.e., its habit – “it was rather held back by He who held the elephant back.” And the One who held back the elephant was the Lord – free is He from all imperfections and the Exalted. He (ﷺ) continued, “By He in whose Hand is my soul, they will not ask me for any line of action through which they venerate Allah’s sanctifications except that I agree with them over it.”

The crucial point here is that the Ka’bah had been attacked by a large army from Yemen led by this huge elephant with the aim of destroying the Ka’bah. When they reached Al-Mugammas, the elephant refused to proceed; it became stubborn. They frightened it but all to no avail. They were held back and delayed. Thereupon, Allah sent huge flocks of birds against them. *Abaabeel* (as it occurs in the Arabic text) means: large groups of birds. Each bird was carrying a stone it held with its legs with which it pelted each person, hitting his head and emerging from his anus:

﴿جَعَلَهُمْ كَعَصْفٍ مَّاكُولٍ﴾

“And He made them like [an empty field of stalk [of which its corn] has been eaten up [by the cattle]”. (Al-Feel: 5)

As if they were plants leftover by beast, miserable on the earth! ‘Umayyah bin Salt (a poet during Pre-Islamic times) said:

The elephant was withheld at al-Mugammas until
It started to crawl as if it was wounded.

So, Allah - the Mighty and Sublime - protected His House against the evil plots of this wicked king who had come to destroy Allah’s House. Allah – the Mighty and Sublime – said:

﴿إِنَّ الذِّبْنَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً

1 Reported by al-Bukhaari in the Book of Conditions, Chapter on Conditions During the Jihad; no. 2731.

الْعَكْفُ فِيهِ وَالْبَادُ وَمَنْ يَرِدْ فِيهِ بِالْحَكَامِ يُظْلَمُ نَذْقُهُ مِنْ عَذَابِ الْبَاسِ ﴿٢٥﴾

“And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islamic monotheism), him We shall cause to taste from a painful torment”. [Hajj: 25]

And towards the Last Hour, a people with a huge army will attack the Ka’bah.

His saying: “...and when it reaches a desert land”: i.e., a wide expanse land, Allah will cause the earth to swallow the first to the last of them. The earth will swallow them together with their markets and every person in their company. This contains evidence that they will be a mighty army owing to the fact that they will have their markets along with them for the purposes of buying and selling and other things. Allah will cause the earth to swallow the first of them and the last of them!

When the Prophet (ﷺ) said this, a question crossed Aa’isha’s mind - may Allah be pleased with her - and she asked, “O Messenger of Allah! How will the earth swallow the first of them to the last of them when they have their markets with them and those who are innocent?” The Prophet (ﷺ) answered that: “The first of them to the last of them will be swallowed by the earth together with their markets and the innocent ones among them but they will be raised on the Day of Resurrection according to their intentions.” Every person had his own intention.

This is one of the meanings of the saying of the Messenger (ﷺ): “The deeds are considered by the intentions and a person will get the reward according to his intentions.”

This hadeeth contains an important lesson: whosoever accompanies the people of falsehood, transgression and enmity will surely suffer the same punishment as theirs. The righteous and the unrighteous; when the torment comes, it afflicts the righteous and the unrighteous, the pious and the sinful, the believer and the unbeliever, the one who establishes the prayers and the arrogant. It will not spare anyone. Then they will be raised on the Day of Resurrection according to their intentions.

Allah – the Mighty and Sublime - said:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ﴾ (٢٥)

“And fear the fitnah [affliction and trial] which affects not in particular [only] those of you who do wrong [but it may affect all the good and the bad people], and know that Allah is severe in punishment” [al-Anfaal: 25].

The point of reference in this hadeeth is the statement: “Then they would be raised according to their intentions”. This is similar to his saying: “The deeds are considered by the intention, and a person will get the reward according to his intention”.

HADEETH 3

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَبَيَّةٌ، وَإِذَا اسْتَنْفِرْتُمْ فَانْفِرُوا» مُتَّفَقٌ عَلَيْهِ. وَمَعْنَاهُ: لَا هِجْرَةَ مِنْ مَكَّةَ لِأَنَّهَا صَارَتْ دَارَ إِسْلَامٍ.

Aishah رضي الله عنها narrated that the Prophet ﷺ said, “There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and intention.* So if you are summoned to fight, go forth.” No emigration from Makkah because it became a land of Islam.

[Al-Bukhari and Muslim]

COMMENTARY

This hadeeth contains the Prophet’s nullifying *Hijrah* after the Conquest (of Makkah). He ﷺ said: “There is no emigration.” However, this annulment is not absolute; that is to say, emigration has not been abrogated with the Conquest; in fact, “Emigration will not end until the repentance from sins ends and repentance will not end

until the sun rises from its place of set”⁽¹⁾ as is contained in a hadeeth from the Messenger of Allah (ﷺ).

Conversely, the meaning of the annulment here is annulment of *Hijrah* from Makkah as stated by the author - may Allah have mercy on him - because after the Conquest, Makkah became a Land of Islam and will never subsequently return to being a Land of Disbelief. For that reason, the Prophet (ﷺ) annulled emigration after the Conquest.

Makkah used to be under the rule of the polytheists. They expelled the Messenger of Allah (ﷺ) from it and so, he migrated by His Lord's permission to Madeenah. After eight years, the Prophet (ﷺ) returned to Makkah victorious, triumphant and assisted (by his Lord) - may Allah's peace and blessings be upon him.

From then on, Makkah which was previously a Land of Disbelief became a Land of Belief, a Land of Islam; and so, there will not be emigration from it thereafter.

This contains evidence that Makkah will never return to be a Land of Disbelief; it will rather continue to be a Land of Islam till the Last Hour or until Allah Wills.

Then he - peace and blessings be upon him - said: “But [what will remain for the people of Makkah is] Jihad and intention.” That is, what will happen thereafter is Jihad; the people of Makkah will only advance from Makkah for Jihad.

And “the intention” refers to the right intention for Jihad in the path of Allah; and that is when the individual intends with his participating in the Jihad, that Allah's Words reign supreme.

Then Prophet - peace and blessings be upon him - said: “When you are summoned to fight, then go forth.” That is, when your leader instructs you to march forth for Jihad in the path of Allah, you must set out by way of obligation. Under that circumstance, the Jihad becomes *Fard 'ayn* (an individual obligation). When people are mobilized for Jihad, it is obligatory on them to set out, no individual should tarry except those excused by Allah based on His saying - the Exalted -:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْ أَقْلْتُمْ إِلَى الْأَرْضِ ۚ

1 Reported by Aboo Daawood in the Book of Jihad, Chapter on: Is the Hijrah Abrogated? no. 2479, and Ahmad in the Musnad (4/99). It is also contained in Saheeh al-Jaami' (7469).

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ
إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَتَفَرُّوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا
تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

“O ye who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah i.e. [jihad] you cling heavily to the earth? Are you pleased with the life of this world as compared rather than the hereafter? But little is the enjoyment of the live of world as compared to the Hereafter. If you march not forth, He will punish you with painful torment and will replace you with another people and you can not harm Him at all (At-Tawbah: 38-39).

This is one of the circumstances in which Jihad becomes an individual obligation.

The second circumstance: When the enemy surround a (Muslim) Land. That is, the enemy advanced reaching the city and besieged it. Jihad in that circumstance becomes an individual obligation; it becomes obligatory upon each and every individual to fight including the women, the able in the circumstance among the old since this is Jihad for defense. And there is difference between the War for Defense and the Assault.

But in this circumstance, it is obligatory to call the entire people to arms in order to defend their Land.

The third circumstance: When the rows are established and the two sides face one another - the lines of the Disbelievers and the lines of the Muslims -; Jihad in that circumstance also becomes an individual obligation. And it is not allowed for anyone to leave as Allah – the Exalted - says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْاَدْبَارَ ﴿١٥﴾ وَمَنْ
يُولِهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَكَءٌ بِعَضْبٍ مِّنَ اللَّهِ
وَمَا وَنُهُ جَهَنَّمَ وَيَسَّى الْمَصِيرُ ﴿١٦﴾﴾

“O you who believe! When you meet those who disbelieve, in

a battle field never turn your back to them and who ever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop [of his own], he indeed has drawn upon himself wrath from Allah. And his abode is hell, and worst indeed is that destination.” [Al-Anfaal: 15-16].

The Prophet (ﷺ) also mentioned retreating from the battlefield as one of the Seven Destructive Sins.⁽¹⁾

The fourth circumstance: If a particular individual is needed; perhaps only the individual knows well how to use a specific weapon and so the people need him to operate this new equipment – for example. It then becomes specifically obligatory on him to fight in the Jihad even if the ruler does not (particularly) mobilize him and that is for the reason that he is needed.

In these four circumstances, Jihad becomes an individual obligation. But in other than these situations, it is a Collective Obligation.

The People of Knowledge say: It is obligatory upon the Muslims to engage in Jihad (at least) once in a year; they should fight the enemies of Allah that the Words of Allah should reign supreme and not for the purpose of defending the country just because it is a country for the reason that defending the country just because it is a country could be done by both the believer and the non-believer. Even the non-Muslims defend their countries. But the Muslim defends Allah's religion and so, he defends his country not just for its being a country – for example. He rather defends it because it is an Islamic city and as such, he defends it by way of protecting Islam which has taken roots in this city.

For this reason, it is incumbent on us in the kind of circumstance we live in today to admonish the generality of the people that the calls for National Liberation and its like are improper and that the people should rather be mobilized towards the religion that: We should defend our Religion before anything else because our land is a land of the Religion, a land of Islam which deserves protection and defense. So, we should guard and preserve it with this intention.

As for defending it with the intention of patriotism or nationalism,

1 Reported by al-Bukhaari in the Book of Will, Chapter on the saying of Allah – the Exalted: “Certainly those who unjustly consume the wealth of the orphans...” no. 2766, and Muslim in the Book of Eemaan, Chapter Explaining the Major Sins and the Worst of them; no. 88.

this could be done by the believer and a disbeliever and it will not be of any advantage to the individual on the Day of Resurrection. And if he were killed while defending his country with such an intention, he is not a martyr because the Messenger (ﷺ) was asked about a man fighting out of passion or to show bravery or to establish his status; which of these is in the cause of Allah? He answered: “Whoever fights that the Word of Allah reigns supreme; that is in the cause of Allah.”⁽¹⁾

Consider this condition: “Whoever fights that the Word of Allah reigns supreme”; not because it is his country. If you are fighting for your country, yourself and the disbeliever will be equal. So, you should rather fight that Allah’s Word reigns supreme, expressing that in your country owing to your country being a Land of Islam. In that situation, the fight will be one done in the cause of Allah.

It is authentically related from him (ﷺ) that he said: “No one will be wounded in the cause of Allah - and Allah knows best who is wounded in His cause - except that he comes on the Day of Resurrection with his wound gushing blood; the color will be of blood while the fragrance will be the smell of musk.”⁽²⁾

Contemplate how the Prophet (ﷺ) gave a condition for martyrdom that the individual must be fighting in Allah’s cause; and fight in the cause of Allah is that one fights for the purpose of making Allah’s Word supreme.

Therefore, it is compulsory for the students of knowledge to explain to the people that: fighting for a country is not a right fight; one only rightly fights that Allah’s Word reigns supreme, and that I should fight for my country because it is a land of Islam. So, I should protect it against its enemies and the enemies of Islam. Such is the right and sound intention.

Allah Alone grants success.

1 Reported by al-Bukhaari in the Book of Jihad and Military Advancement, Chapter on Whoever Fights that Allah’s Words may Reign Supreme; no. 2810, and Muslim in the Book of Leadership, Chapter on Whoever Fights that Allah’s Words Reign Supreme is in the course of Allah; no. 1904.

2 The first version was reported by Muslim in the Book of Leadership, Chapter on the Reward for the One Held Back from the Battle By Sickness or Any Other Excuse; no. 1911, and the second version was reported by al-Bukhaari in the Book of Jihad and Military Advancements, Chapter on The One Prevented from a Battle by An Excuse; no. 2839.

HADEETH 4

وَعَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ فَقَالَ: «إِنَّ بِالْمَدِينَةِ لِرَجَالًا مَا سِرْتُمْ مَسِيرًا،
وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ حَبَسَهُمُ الْمَرَضُ» وَفِي رَوَايَةٍ: «إِلَّا
شَرَكُوكُمْ فِي الْأَجْرِ» رَوَاهُ مُسْلِمٌ.

وَرَوَاهُ الْبُخَارِيُّ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ
النَّبِيِّ ﷺ فَقَالَ: «إِنَّ أَقْوَامًا خَلَفْنَا بِالْمَدِينَةِ مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًا إِلَّا
وَهُمْ مَعَنَا، حَبَسَهُمُ الْعُذْرُ»

Jabir bin 'Abdullah Al-Ansari ؓ reported: We accompanied the Prophet ﷺ in an expedition when he said, "There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness." In another version he said: "They share the reward with you." [Muslim]

It is narrated by Bukhari from Anas bin Malik ؓ : We were coming back from the battle of Tabuk with the Prophet ﷺ when he remarked, "There are people whom we left behind in Al-Madinah who accompanied us in spirit in every pass and valley we crossed. They remained behind for a valid excuse."

COMMENTARY

His saying: *fee gazaatin* (as it occurs in the Arabic text) means *fee gazwatin* (during a campaign).

The hadeeth means that if an individual intends a good deed but was prevented by an inhibiting factor, the reward of what he intended will be written down for him.

But if he used to do it in the circumstances wherein he had not any excuse; that is to say, when he was able, he would do it and later on he became unable; the full rewards of the deed will be written down for him because the Prophet (ﷺ) said: “When the servant is sick or on a journey, the like of what he used to do while at home and in sound health will be written down for him.”⁽¹⁾

Hence, the individual desirous of good, seeking for it; if he was used to performing the action but became prevented from doing it by a constraint, his reward are written for him completely. So for example: the person who would regularly observe the Prayers in congregation in the mosque but was held back by a constraint such as sleep or some illness or the like; the complete reward of the one who prays with the congregation will be written down for him without any reduction.

Similarly, if he consistently observes the legislated voluntary prayers but was kept back by a constraint and was unable to observe it, his full rewards will be written for him. Likewise, if his usual practice is to fast three days every month and then he becomes unable to do that held back by a constraint, the full rewards will be written for him.

And many other similar examples.

But if it is not his practice to do it, only the reward the intention will be written down for him excluding the reward of the deed.

The evidence for this is that: the poor among the Companions - may Allah be pleased with them all - said: “O Allah’s Messenger! The wealthy have surpassed us with high ranks and everlasting bounties” – i.e., the rich ones have outmatched them in giving charity and manumitting slaves. Thereupon the Prophet (ﷺ) said: “Should I not inform you of a thing through which you will catch up with those who had surpassed you, and no one will attain your position except the one who does the like of what you have done?” He said: “Say: *Subhaanallaah* (Glory be to Allah), *Allaahu Akbar* (Allah is the Greatest) and *Alhamdulillaah* (Praise be to Allah) thirty three times after every obligatory prayer.” So they did it. Then the rich got aware of that and took to it too. Thereupon, the poor came to the Messenger (ﷺ) and complained: “O Allah’s Messenger! Our brothers, the wealthy

1 Reported by al-Bukhaari in the Book of Jihad and Military Advancements, Chapter on: The like of what he earned while at home will be written for the traveler; no. 2996.

ones, heard of what we are doing and so they did its like.” The Prophet (ﷺ) then said: “That is the favor of Allah, He gives it to whomever He wishes⁽¹⁾” And Allah is the Possessor of tremendously large bounty. He did not say to them: “You have reached the rewards of their deeds”; but undoubtedly, they will have the reward for the intention.

For that reason, the Prophet (ﷺ) said about the one Allah has blessed with wealth who spends it on good causes such that the poor man would say: “If I were to have the like of the wealth of so-and-so, I would certainly do the like of his deed with it.” The Prophet (ﷺ) said: “Regarding his intention their reward is equal.”⁽²⁾ That is, equal in terms of intention. As for the deed, its reward will not be written for him except if he was among those who regularly did that (before he became constrained).

This hadeeth points to the fact that whoever goes out on the path of Allah in a battle and Jihad in the cause of Allah, he will have the reward for his walking. Hence, the Prophet (ﷺ) said, “You do not advance in any direction nor traverse any valley or mountain pass except that they are with you.”

This is shown in His saying – the Mighty and Sublime -:

﴿ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِحَاجَتِهِمْ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ ﴾

“That is because they suffer neither thirst nor fatigue nor hunger in the cause of Allah, nor they take any step to raise the anger of

1 Reported by al-Bukhaari in the Book of Call-to-prayer, Chapter on the Remembrance After the Prayer; no. 843, and Muslim in the Book of Mosques and the Location for the Prayer, Chapter on Encouragement Towards Remembrance After the Prayer and Explaining Its Mode; no. 595.

2 Reported by At-Tirmidhee in the Book of Asceticism, Chapter on What is Reported Regarding the Illustration about this worldly life being like that of four individuals; no. 2325, and Ibn Maajah in the Book of Asceticism, Chapter on Intention; no. 4228, and at-Tirmidhee said: “It is Hasan Saheeh.”

disbelievers, nor injury upon an enemy is written to their credit as a deed of righteousness. Surely Allah wastes not the reward of the Muhsinoon [doers of good] nor do they spend anything in Allah's cause. Small or great—nor cross a valley, but is written to their credit that Allah may recompense them with the debt of what they used to do” (At-Tawbah: 120-121).

Similar to this is: If an individual perfectly makes the Ablution in his house and then goes out to the mosque – nothing made him go out except the Prayer – he would not take any step except that Allah raises him a level up therewith and purifies him of a sin.

This is from the favors of Allah - the Mighty and Sublime -; that the means to deeds have such tremendous benefits as explained by the Messenger (ﷺ).

And Allah alone grants success.

HADEETH 5

وَعَنْ أَبِي يَزِيدَ مَعْنِ بْنِ يَزِيدَ بْنِ الْأَخْنَسِ رَضِيَ اللَّهُ عَنْهُمْ، وَهُوَ وَأَبُوهُ وَجَدَهُ صَحَابِيَّوْنَ، قَالَ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللَّهِ! مَا إِلَيَّكَ أَزْدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «لَكَ مَا نَوَيْتَ يَا يَزِيدُ! وَلَكَ مَا أَخَذْتَ يَا مَعْنُ» رواه البخاري .

Ma'n bin Yazid bin Akhnas (he, his father and his grandfather, all were Companions) reported: My father set aside some dinars for charity and gave them to a man in the mosque. I went to that man and took back those dinars. He said: "I had not intended you to be given." So we went to Messenger of Allah ﷺ, and put forth the matter before him. He said to my father, "Yazid, you have been rewarded for what you intended." And he said to me, "Ma'n, you are entitled to what you have taken." [Al-Bukhari]

COMMENTARY

This hadeeth which the author - may Allah shower blessings on him - cited about Ma'n bin Yazeed and his father - may Allah be pleased with them - that his father, Yazeed, gave some amount of Dirham to a man in the mosque to dole out as charity to the poor. Then his son, Ma'n came and took it; and perhaps the man who was entrusted with it did not know he was Yazeed's son. It could also be that he gave him because he was among those entitled to it.

That reached his father, Yazeed, who then said to him: "I have not intended to give you" that is, I did not intend to give these Dirhams to you as handout. So he went to the Messenger of Allah (ﷺ) who said: "Yazeed, you will have the reward for what you intended; and you are entitled to what you have taken, O Ma'n."

So his statement - peace and blessings be upon him -: "Yazeed, you will have the reward for what you intended" points to the fact that actions are rewarded according to intentions, and that when a person intends good gets it. Even though Yazeed did not intend that his son takes these Dirhams; but he did take it since he was among those eligible for it and they became his. For this reason, the Prophet (ﷺ) said: "You are entitled to what you have taken, O Ma'n."

This hadeeth contains: evidence for the heading under which the author placed the hadeeth; that actions are rewarded according to the intentions, and that reward will be written down for the individual for what he intended even if something he had not intended happened in the end. This principle has numerous applications:

Among them: what the scholars - may Allah shower blessings on them - mentioned, that if a man gave his *Zakaah* to an individual thinking he was eligible but it later became clear that he was a rich man, not eligible for such; the *Zakaah* suffices and will be accepted; he is free from any blame because he intended to give it an individual who was entitled. Since he had given the intention, he will get the reward for his intention.

Also, if a person wants to endow a small house - for example - and says: "I endow so-and-so house" and points to the big house. However this was contrary to what he actually intended in his heart; the matter

will be ruled according to what he intended and not what his tongue mistakenly pronounced.

Similarly, a person is ignorant, not knowing the difference between the lesser Hajj and Hajj. If he performs the Hajj with a people and says: “*Labayka Hajjan* (Here I am, O Allah, for Hajj)” although he actually wished to perform the lesser Hajj and to merge it with the Hajj, he will have the reward for what he had intended. As long as he had intended the lesser Hajj even though he said “*Labayka Hajjan*” while with those people, he will have the reward according to his intention; and his slip of tongue will not harm him in anyway.

Likewise, if a man says to his wife: “You are divorced” while intending that she is set free from restriction and not from marriage, he will have what he intended and his wife will not be separated from him on that account.

This hadeeth contains many lessons and extensive applications under various sections of *Fiqh*.

From the lessons in this hadeeth is that it is permissible for a person to give charity to his son. The evidence for this is that the Prophet (ﷺ) commanded that charity be given and encouraged it. So, Zaynab, the wife of Abdullah bin Mas’ood (may Allah be pleased with her) wanted to give a portion of her wealth in charity and her husband said to her: “Your child and I are more deserving that you give charity to” – because he was poor – may Allah be pleased with him. She retorted, “No, until I ask the Prophet (ﷺ).” She asked the Prophet (ﷺ) and he said: “**Ibn Mas’ood has said the truth; your husband and your child are the most deserving of those you may give charity to.**”⁽¹⁾

Another point of benefit in the hadeeth is that: It is permissible for a person to give his child out of his *Zakaah* with a condition that such does not constitute halting other obligations on him. That is – for example, if a person has *Zakaah* which he wants to give out in charity to his son so that he will not ask him for his needs; such is not valid because he has intended therewith to halt something obligatory on him.

However, if he gives him (the *Zakaah*) so that he could settle his debt such as if the son got afflicted in an accident and his father gave him

1 Reported by al-Bukhaari in the Book of Zakaah, Chapter on Giving the Zakaah to Near Relatives; no. 1462.

from the *Zakaah* to ease off the debts, there is no blame on him. That is valid *Zakaah* since his child is the closest person to him and he had not intended to halt something basically obligatory on him. He only intended quittance of his child's burden, not the basic maintenance. If this was his intention, then his *Zakaah* is valid.

And Allah alone grants success.

HADEETH 6

وَعَنْ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَّاصٍ مَالِكِ بْنِ أَهْيَبِ ابْنِ عَبْدِ مَنَافِ بْنِ زُهْرَةَ بْنِ كِلَابِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيٍّ الْقُرَشِيِّ الزُّهْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَحَدِ الْعَشْرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: جَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي، أَفَأَتَصَدَّقُ بِثُلْثِي مَالِي؟ قَالَ: «لَا»، قُلْتُ: فَالْشَّطْرُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «لَا»، قُلْتُ: فَالْثُلُثُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْثُلُثُ وَالْثُلُثُ كَثِيرٌ - أَوْ كَبِيرٌ - إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ». قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَخْلَفَ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخْلَفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا أَزْدَدَتْ بِهِ دَرَجَةً وَرَفْعَةً، وَلَعَلَّكَ أَنْ تَخْلَفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لِأَصْحَابِي هَجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ حَوْلَةَ» يَرِثُنِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ. مَتَّفَقٌ عَلَيْهِ .

Abu Ishaq Sa'd bin Abu Waqqas ؓ (one of the ten who had been given the glad tidings of entry into Jannah) narrated: Messenger of Allah ﷺ visited me in my illness which became severe in the year of Hajjat-ul-Wada' (Farewell Pilgrimage). I said, "O Messenger of Allah, you can see the pain which I am suffering and I am a man of means and there is none to inherit from me except one daughter. Should I give two-thirds of my property in charity?" He said, "No." I asked him, "Then half?" He said, "No." Then I asked, "Can I give away one-third." He said, "Give away one-third, and that is still too much. It is better to leave your heirs well-off than to leave them poor, begging people. You will not expend a thing in charity for the sake of Allah, but you will be rewarded for it; even the morsel of food which you feed your wife". I said, "O Messenger of Allah, would I survive my companions?" He said, "If you survive others and accomplish a thing for the sake of Allah, you would gain higher ranking and standing. You will survive them ... your survival will be beneficial to people (the Muslim) and harmful to others (the enemies of Islam). You will survive others till the people will derive benefit from you, and others would be harmed by you." Messenger of Allah ﷺ further said, "O Allah, complete for my Companions their emigration and do not cause them to retract." Sa'd bin Khaulah was unfortunate. Messenger of Allah ﷺ lamented his death as he died in Makkah. [Al-Bukhari and Muslim]

COMMENTARY:

The author (may Allah the Exalted shower blessings on him) from what he reported from Sa'd bin Abee Waqqas (may Allah be pleased with him) said: The Prophet (ﷺ) came to visit him during an illness which befell him, and that was in Makkah. Sa'd bin Abee Waqqas (may Allah be pleased with him) was one of the emigrants who made the *Hijrah* from Makkah to Madeenah. They left their land for the sake of Allah, the Mighty and Sublime.

It was the practice of the Prophet (ﷺ) to visit the sick among his Companions as he would visit others too: He is the best in character among people coupled with the fact that he was the leader and model – may Allah's peace and blessings be upon him. So, he was the most excellent in character, the most lenient with his Companions and

most beloved to them.

He came visiting him and Sa'd said: "O Messenger of Allah! You can see the pain which I am suffering"; he was afflicted with a severe pain.

"And I am a man of enormous or great wealth": he had vast fortune.

"And there is none to inherit me except one daughter": he had no heir except this daughter.

"Should I give two-third of my property in charity?": he meant two-thirds of it; two out of three!

"He said, 'No'. I asked him (again), 'What about the half, O Messenger of Allah?': i.e., half?

"He said, 'No' Then I said, 'Can I give away one-third? He said: 'Give away one third and that is still much.'"

His saying: "Should I give in charity?": i.e., should I give it out as handouts? But the Prophet (ﷺ) prevented him from doing that because Sa'd, at that period, was suffering from an illness which was feared might result in his death. Therefore, the Messenger (ﷺ) prevented him from handing out more than one-third of his wealth.

This is because it is not permissible for the individual suffering a life-threatening sickness to donate more than one-third of his property because his estate has become tied to the right of others; the heirs. But as for the one who is healthy, not sick or whose illness is only mild, not life-threatening, he could give out whatever he desires; whether one-third, half, or two-third or his entire estate; there is no blame on him.

However, it is not necessary that he donates his entire wealth except if he anticipates something he is certain will make independent of the servants of Allah. The point here is that the Prophet (ﷺ) prevented him from giving out more than one-third (of his property).

He said: "Give away one-third and that is still much or big".

This contains evidence that it is better and more perfect if it is less than one-third. For this reason, Ibn Abbass - may Allah be pleased with them - said: "Were the people to reduce it from one-third to a quarter (this will be good)" because the Prophet (ﷺ) said: "Give away one-third and that is still much."

And Aboo Bakr (may Allah be pleased with him) said: "I am pleased

with what Allah is pleased with for Himself.” That is to say, one-fifth, and so, he bequeathed one-fifth – may Allah be pleased with him.

Consequently, we understand that the people’s bequeathal of one-third in the present times is, even though allowed, contrary to the best thing. The most appropriate thing is that it should be less than one-third: a quarter or a one -fifth.

Our jurists - may Allah shower blessings on them - said: The most appropriate is to hand down one-fifth and not more, following the line of conduct of Aboo Bakr (may Allah be pleased with him).

Then the Messenger – peace and blessings be upon him - said: “It is better to leave your heirs well-off than to leave them poor, begging people (for their needs).”

That is, for you to leave the estate and not give it out in charity so that when you die and the heirs inherit it they’ll become rich therewith is better than leaving them poor without anything “**Begging people (for their needs)**” i.e., asking people with their palms stretched (saying): “Give us, give us”.

Also, this contains proof that it is better for the deceased to leave wealth for his heirs. An individual should not think that if he leaves the wealth behind and it is inherited and taken over he will not be rewarded for it. This is not the case; he will certainly be rewarded. In fact, the Messenger (ﷺ) said: “**It is better to leave your heirs well-off than to leave them poor...**” Because when you leave wealth for your heirs, they benefit from it and they are (your) relatives. But if you give it out, non-family members rather benefit from it and giving out to relatives is more rewarding than giving non-relatives owing to the fact that handing out to relatives constitutes charity and connecting the ties of kinship.

Then he said: “**You will not spend anything in charity for the sake of Allah except that you are rewarded for it; even the morsel of food which you feed your wife.**” He was saying: you will not spend anything; i.e., you do not give any money; whether Dirham or Dinar, clothes or beddings, food or other things seeking the Face of Allah therewith except that you are be rewarded for it.

The point to note here is his saying: “**With which you seek the Face of Allah.**” That is, you seek Allah’s Face with it; you hope to be admitted into the Paradise with that so that you see the Face of Allah-

the Mighty and Sublime -. The people of the Paradise - may Allah count me and you among them - will see Allah – free is He from all imperfections and Exalted is He. They will see Him clearly with their eyes as they plainly see the sun without any cloud obstructing it and in the manner they see the moon during the nights of full moon. That is to say, they shall most truly see that.

He (ﷺ) said: “...even the morsel of food you feed your wife” that is, even the piece of food you give your wife will earn you rewards if you intend the Face of Allah therewith despite the fact that maintaining one’s wife is compulsory. If you do not maintain her you will be required to either do so or divorce her. Yet, if you spend on your wife seeking Allah’s Face, Allah will reward you for it. Likewise when you spend on your children or your mother, father, even on yourself seeking the Face of Allah with it, Allah will surely reward you for it.

Thereafter Sa’d – may Allah be pleased with him - said: “Would I be left behind by my companions?” meaning, “Will I be left at the back after my companions (leave)?” That is, “Will I stay behind after my companions (leave) and so, I will die in Makkah?” Thereupon, the Prophet (ﷺ) explained to him that he will not be left behind. He (ﷺ) said to him: “**You will never be left behind.**” Additionally he explained to him that even if he was left behind and then he carries out any good deed seeking Allah’s Face with it, he will surely gain position and prestige in the Sight of Allah.

It means: If taken as given that you are left behind and you are unable to leave Makkah but you do a good deed with which you seek the Face of Allah, certainly Allah – the Exalted - will elevate you in prestige and rank; elevation in standing, rank and position. Allah –the Mighty and Sublime - will raise you high in the Paradise if you do a deed in Makkah although you had emigrated from it.

Then the Prophet (ﷺ) said: “**You will remain...**” The phrase “will remain” here is different from the first “If you survive”. “You will remain” here means: you will live long in this world. And this was what happened; Sa’d bin Abee Waqqaas was granted a long life such that – according to the scholars - he left seventeen male and twelve female children while he only had a female child at the beginning. However, he was granted long life and blessed with children; seventeen sons and twelve daughters.

He said: “You will survive until some people are benefitted by you

and others harmed by you.” And this actually happened. Sa’d - may Allah be pleased with him - lived long and he had a great impact in many Islamic conquests. He won extraordinary conquests, and so, people, the Muslims, benefited from him while others, the unbelievers, were harmed by him.

The Prophet (ﷺ) then said, “O Allah, complete my companions’ emigration for them.” He supplicated to Allah to complete the Hijrah of his companions for them, and that implies two things:

The first issue: Their firmness upon *Eemaan* (faith); because if a person is firm upon faith, he will be steadfast upon his Hijrah as well.

The second issue: That none of them should return to Makkah after he had left the city as an emigrant to Allah and His Messenger. Because when you leave a land as an emigrant to Allah and His Messenger, it is like money handed out in charity. The land may be likened to the money you have given out in charity; it is not possible for you to take it back. Likewise everything an individual leaves for the sake of Allah, he should not return to it.

For instance: Many of the people have been favored to rid their homes of television sets by way of turning towards Allah and abstinence from it and its evils. These people now ask “Is it right for us to bring the TV back to our homes?” We say: No; after you had done away with it to please Allah, do not bring it back because if an individual leaves or abstains from a thing for the sake of Allah, he should not go back to it. For this reason, the Prophet (ﷺ) supplicated to his Lord to preserve his companions’ *Hijrah* for them.

His saying: “And do not cause them to turn on their heels” i.e., do not let them renounce *Eemaan* (faith) and turn back on their heels. This is because disbelief is backwardness while faith is advancement. This is in contrast to what the atheists say today when they describe Islam as retrogressive! They claim that progressivism is when the individual pulls out of Islam becoming a secularist, not differentiating between *Eemaan* and disbelief – and the refuge is with Allah – or between disobedience and obedience. In reality, faith is the real progress and development.

The foremost are the believers and progress is based on *Eemaan* while apostasy is turning on the heels as the Prophet – peace and blessings be upon him - said: “And do not cause them to turn on

their heels.”

This hadeeth contains many great and beneficial lessons:

Such as: It is from the guidance of the Messenger (ﷺ) to visit the sick since he visited Sa'd bin Abee Waqqaas (may Allaah be pleased with him). And visiting the sick entails huge advantages for the visitor and the visited. As for the visitor, he would be fulfilling the right of his Muslim brother because it is part of your Muslim brother's right that you visit him when he is sick.

Furthermore, if an individual visits the sick he continues to remain in the Paradise; he plucks its fruits until he returns.

Also, that brings admonitions to the visitor regarding Allah's favor of sound health on him. Because when he sees the ill-health of the sick and contemplates his own sound health and well-being, he will realize the bounties of Allah upon him: things are really appreciated when contrasted with their opposites.

Also, it brings about affection and love. When an individual visits the sick such visit ever remains in the mind of the sick; he continues to remember it. And each time he recollects it, he appreciates the person who visited him. This manifests on many occasions when the sick becomes healthy and you both meet, you find him showing gratitude to you; you will observe that he took great delight in it.

As for the person visited, he also benefits from it because it supports him, delights him and relieves his anxiety, distress and sickness. And perhaps the visitor may be fortunate to admonish him to do good deeds, turn towards Allah and give the Will if he desires to hand down any debt and the like. So, such visit would be of great advantage for the sick.

Hence the scholars say: It is necessary for the one who visits the sick to delight him. He could say (for instance): “*Maa Shaa Allah*; you are fine today” and things like that. It is not mandatory for you to say to him, for instance that: “You are now well” because he may be more in pains today than he was yesterday. But you should say: “Today, you are in a good state” because the entire affairs of the believer are good; when distress befalls him he is in a good state and when comfort comes to him he is in a good state. So he says: “You are in a good state today and all praise is due to Allah” and similar other things that will delight him.

Lifetime is inevitable; if the sickness is his own time, he will die, and if anything remains for him to stay in this world he will live.

It is essential to remind him about repentance. However, he should be told bluntly since that may frighten him and then he thinks that, "If my sickness is not so threatening, he would not remind me of repentance." He should rather begin by citing verses and hadeeths that extol the virtues of the repenting servants from which the sick will take lessons.

He should also be reminded of making a Will. Likewise, he should not say, "Write your will, your death is near!" If he says that, the sick will be terrified. He'd rather mentioned to him, for instance, some stories relating to it. For example, he may say: "So-and-so owed some debts and was very persevering; he would enjoin his family to settle his arrears" and things like that: expressions that will not terrify him.

The people of knowledge say: If the visitor perceives that the sick person is eager that he recites on him, it is important that he reads for him. He should recite the authentically related supplications from the Prophet (ﷺ) and blow on him such as his saying: *Adhhib al-Ba'as Rabba an-Naas wash-fi anta ash-Shaafi, laa Shifaaun illaa shifaauka shifaa-an laa yugaadir saqaman*. (Remove the harm, Lord of mankind! Give healing, You are the Healer. There is no healing except your healing, a healing which will leave no illness).⁽¹⁾ And such as his saying: *Rabbunaa Allahu aladhi fis-Samaa Taqaddas ismuka, Amruka fis-Samaa wal-Ard kamaa Rahmatuka fis-Samaa Faj'al Rahmataka fil Ard, Igfirlanaa Hawbanaa wa Khataayaanaa anta Rabbu Tayyibeen, anzil Rahmatan min Rahmatik wa Shifaa-an min shifaaik 'alaa haadhaa al-Waja', fa yabrau*. (Our Lord, Allah, Who is in the heaven! Your Name is Holy; Your command is in the heaven and on earth. As Your Mercy is in the heaven let Your Mercy be on earth. Forgive our offenses and misdeeds, Lord of the righteous. Send down Mercy from Your Mercies and a Healing from Your Healings on this pain so that it becomes healed).⁽²⁾

1 Reported by al-Bukhaari in the Book of the Sick, Chapter on the Supplications of the Visitor for the Sick; no. 5675, and Muslim in the Book of Medicine, Chapter on Incantation for the Sick; no. 2191.

2 Reported by Aboo Daawood in the Book of Medicine, Chapter on How to Exorcize; no. 3892, Haakim in al-Mustadrak (1/343,344) who said: "The two Shaykhs depended on the narrations of all the reporters of this hadeeth except Ziyaadah bin Muhammad who is a Shaykh from the people of Egypt with few narrations."

You may also read *Soorat al-Faatihah* on him since *Soorat al-Faatihah* is an incantation read upon the sick or those stung by scorpion, snake or things like that.⁽¹⁾ So, whenever the visitor observes that the sick person anticipates that the readings are made for him, then that should be done so that he is not pressed to request the reading. The Prophet (ﷺ) had said: “I saw amongst my nation seventy thousand people who will enter the Paradise without reckoning or punishment.” He continued, “They are those who do not request for exorcism, cauterization and they don’t believe in evil omens; they only depend on their Lord.”⁽²⁾

So, his saying: “who do not request for exorcism”: i.e., they do not request anybody to perform exorcism on them. Hence when you observe the sick craving for you to read to him; then do it so that you do not compel him to request the reading.

Likewise, if you notice that the sick is delighted to have you remain with him, then you should stay. You are upon goodness and will be rewarded; spend time with him and please him; perhaps your gladdening him will bring about his wellness considering the fact that the sick person’s joy and happiness are from the major means of achieving wellness. Hence, if you find that he loves that you stay with him, remain with him; stay with him until you note his becoming tired.

But if you find that the sick is just enduring; he does not like that you remain with him, or that he wants you to go so that his household could come to him and provide him support, do not linger. Ask about his well being and simply leave.

Among the points of benefit in the hadeeth is: the noble character of the Prophet (ﷺ); he undoubtedly is the most excellent human in character. Allah says:

Adh-Dhahabee said in at-Talkhees: “al-Bukhaari and others said: His reports contradict those of trustworthy narrators.”

- 1 This is because the Prophet (ﷺ) approved of the person who made incantation with it. Reported by al-Bukhaari in the Book of Medicine, Chapter on Blowing while Exorcising; no. 5749, and Muslim in the Book of Medicine, Chapter on the Permissibility of Taking Pay for Exorcising using the Qur’an and Approved Words of Remembrance; no. 2201.
- 2 Reported by al-Bukhaari in the Book of Medicine, Chapter on Whoever Do Not Ask to be Exorcized; no. 5752, and Muslim in the Book of Eemaan, Chapter on Evidence that Groups of Muslims will Enter the Paradise Without Accounting or Punishment; no. 220.

﴿ت وَالْقَالِمِ وَمَا يَسْطُرُونَ﴾ ١ ﴿مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ﴾ ٢ ﴿وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ﴾ ٣

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ ٤

“Noon. By the pen and what they (the angels) write (in the record of men). You (O Muhammad) by the Grace of your Lord, are not mad. And verily, for you (O Muhammad) will be an endless reward. And verily, you (O Muhammad) are on an exalted (standard of) character.” (Al-Qalam: 1-4).

Hence, best and most exalted person in character is Allah’s Messenger (ﷺ). Thus, he would visit his Companions when they are ill and at other times, he would extend greetings of *salam* to them and even the children when he passes by them – may Allah’s peace and blessings be upon him.

Among the lessons in the hadeeth is that: It is incumbent on the individual to consult the people of knowledge because Sa’d bin Abee Waqqaas - may Allah be pleased with him – asked advice from the Prophet (ﷺ) when he wanted to give charity from his wealth. He enquired: “O Allah’s Messenger, I am a man of means and there is none to inherit from me except one daughter. Should I give two-third of my wealth in charity? He said, ‘No’...”

It illustrates the importance of consulting with the people of knowledge and understanding; each person according to his ability. For instance, if you want to do something regarding the religion, consult the people of knowledge because they are more knowledgeable about the matters of the religion than others. When you want to purchase a house, consult the real estate officers and if you want to purchase a car, ask advice from car engineers and specialists and so on.

Therefore, it is said that: “He who asks Allah for proper guidance will never be disappointed and he who consults will never regret.”

Without doubt, it is not expected of a person to consider himself perfect; whoever claims perfection is actually the imperfect. It is necessary for him to consult, especially on important matters related to the *Ummah* because a person may be swayed by passion and excitement into doing something that is perhaps, basically fair and not blameworthy but inappropriate considering the particular time, place or situation.

For this reason, the Prophet (ﷺ) left re-building the Ka'bah on the foundation of Ibrahim – peace and blessings be upon him - fearing troubles. He said to Aa'isha (may Allah be pleased with her): “If not that your people just left the state of disbelief, I would have rebuilt the Ka'bah upon the foundation of Ibrahim. I would have made it have two entrances; a door through which the people will go into it and another door through which they will exit.”⁽¹⁾ In order for the people to be tranquil when they enter the House of Allah – the Mighty and Sublime -; yet he left it, fearing the consequent troubles even though it was expedient.

In fact, a greater situation is that Allah the Exalted prohibited cursing the gods of the idolaters even though they are warrant to be abused and warned against. Nevertheless, because abusing them will lead to their abusing the Great Lord, free from all imperfections and defect, Allah the Mighty and Sublime - said:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَلَيْهِمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾﴾

“And insult not those whom they (worship) beside Allah, lest they insult Allah wrongly without knowledge. Thus we have made fair seeming to each people its own doings; then to their lord is their return and he shall then inform them of all that they used to do” (Al An’ am: 108).

So, the point is that we should essentially understand that a thing may be good in itself but may not be wise or sensible or appropriate or from the aspects of trust to be mentioned in certain circumstances or places or a particular situation even though it is essentially good, true and real. Therefore, it is incumbent for the individual to consult the people of knowledge, good opinion and sincerity in matters before embarking on them so that he would have good evidence. Allah – the Exalted - told the noblest of His creatures and the best of them in sound judgment and giving correct advice, Muhammad (ﷺ):

1 Reported by al-Bukhaari in the Book of Knowledge, Chapter the One who leaves a preferred view fearing that some of the people may not understand it and then fall into a worse evil; no. 126, and Muslim in the Book of Hajj, Chapter on Demolishing the Ka'bah and Rebuilding It; no. 1333.

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا

كَانُوا يَفْعَلُونَ ﴿١٥٩﴾﴾

“So pass over (their faults), and ask Allah’s forgiveness for them; and consult them in affairs. Then when you have taken a decision, put your trust in Allah.” (Al-‘Imraan: 159).

This is aside the fact that he is Allah’s Messenger, the best in sound judgment, superior in intellect and giving good advice - may Allah’s peace and blessings be upon him.

An individual may be swayed by emotion and bursts out: “This is for the sake Allah, I will do it. I will expose the truth, I will always say it. I will not mind the criticism of the critics in the cause of Allah”, and similar statements, and then the consequences are usually adverse. And usually, whoever is swayed by emotion and follows it up without considering the aftermaths and consequences and without evaluating issues brings about evils whose extent are known to Allah – the Mighty and Sublime – alone. That is aside the fact that he was sincere, his aim was good but his conduct was not proper. There is wide difference between sound intention and good conduct; an individual may have the right intention but conduct himself inappropriately. He may also have bad intentions with a good methodology to attain his evil intentions!

A person may be praised for his good intention but not for his bad approach unless he is well-known for good counsel and guidance; he may then be excused for his bad methodology and exonerated. And it is totally inappropriate to emulate this action of his – which was contrary to wisdom -, it is not proper at all. Likewise, it is not permissible to disparage him just for this reason or give his statements meanings they do not suggest. He should rather be excused, enlightened, counseled and rightly guided. We can say to him: “My brother, your statement or action is basically good and correct but is improper in this context, time or place.”

The important thing here is that the hadeeth of Sa’d bin Abee Waqqaas - may Allah be pleased with him – points to the fact that it is vital for the individual to consult those more intelligent and knowledgeable than him.

It contains other points of benefit: that it is incumbent for the individual seeking advice to relate the matter exactly as it is; its causes, obstacles and everything relating to it so that the matter is really clear to the individual from whom the advice is sought. And consequently, he bases his counsel on this reality. Therefore, Sa'd said: "I am a man of means, none will inherit from me except one daughter."

His saying: "I am a man of means" is an exposition of the reason for the handing out he intended.

"None will inherit from me except one daughter" explains the absence of a preventive. That is to say, nothing hinders me from giving out largely since I have no many heirs.

The individual giving advice should fear Allah - the Mighty and Sublime - in the counsel he gives. He must not be swayed by emotions into overprotecting the individual asking his advice. Because when people consulted an individual and he observes that they are inclined to a particular view, he goes ahead and directs towards it. He says: "I love to agree to what he considers appropriate for himself." This is a great mistake; in fact, it is treachery.

What is mandatory is for you to say what you consider appropriate when your advice is sought; what you know to be beneficial, whether he likes it or not. If you then you are a sincere adviser and you would have discharged your duty. Then if he acts upon it and considers it right, that is okay. But if he does not, you have cleared your conscience.

But to derive from his presentation that he perhaps is inclined to such-and-such thing and then you direct him towards it, that is a great mistake and in fact, deceit even when you could have inferred wrongly. You may think he is inclined towards a thing while he is not. This will be a loss in two ways:

First way: from the aspect poor understanding

Second way: from the aspects of bad intention.

The statement of the Messenger of Allah (ﷺ), "No", is proof that one could use the expression, "no", and that it does not constitute insolence. The Prophet (ﷺ) used the word "no" and his Companions (may Allah be pleased with them all) also used the word "no" regarding him.

An instance was when Jabir's camel became tired and the Prophet (ﷺ) met him on the way. It was from the practice of the Messenger

(ﷺ) – being the guardian over his *Ummah* - to walk behind them. He would not walk in front of them; but behind them so that if anyone needs help for anything, he – peace and blessings be upon him - will provide it. Think through this level of modesty and good guardianship.

He met Jabir – may Allah be pleased with him - whose camel had become exhausted, not walking. So, the Prophet (ﷺ) tapped it and prayed for it and then said to Jabir: “Sell it to me for an *Awqiyyah*.” But Jabir said: “No”⁽¹⁾ and the Messenger (ﷺ) did not criticize his saying “no”.

Here likewise, when Sa’d said to him: “Should I give two-thirds of my property in charity?” He said: “No.” Therefore, it is not prohibited to use the word, “no”; it does not constitute insolence even though many of the people are now averse to the word, “no”. In its place, they say, “*Salaamatuka*” (your peace). This is good because you are praying for peace on him; but if you say “no”, there is no blame on you.

Another lesson from the hadeeth is that: it is not permissible for an individual with a life-threatening illness to give out more than one-third of his wealth in charity except his heirs assent to it because their rights are linked to the wealth once the man became sick. Hence, it is not permissible to donate more than one-third owing to the Prophet’s saying regarding two-thirds and half: “No”. He then said: “Give away one-third, and that is still too much.”

It demonstrates the fact that his donation must be less than one-third as Ibn Abbass– may Allah be pleased with them both - said: “Were it that the people to reduce it from one-third to a quarter because the Prophet (ﷺ) said, “Give one-third and that is still much.”

Among the points in the hadeeth is that: It is not permissible for the individual with a life-threatening illness to donate more than one-third of his wealth whether for charity or by way of contributing to the construction of mosques or as a gift or any other. He must not exceed one-third because the Prophet (ﷺ) disallowed Sa’d from giving out more than one-third.

Another point is that: It is necessary to give less than one-third; that is, one-fourth, one-fifth or lesser for the reason that the Messenger

¹ Reported by al-Bukhaari in the Book of Conditions, Chapter on: It is allowed if the seller preconditions the back of the beast to a stated destination; no. 2718, and Muslim in the Book of Sharecropping, Chapter of Selling a Camel Exempting Its been Ridden; no. 715.

(ﷺ) gave preference for giving less than one-third in his saying: “**And one-third is still too much.**” Hence, Abdullah bin Abbass (may Allah be pleased with them both) gave evidence and said, “Were it that the people reduce it from one-third to a quarter because the Prophet (ﷺ) said, ‘**Give one-third and that is still much**’”.

The *Wasiyyah* (bequeathal) has the rulings of a gift; and so, it is not permissible for a person to bequeath more than one-third of his wealth. It should be one-third or less.

The best regarding bequeathal is that it should be one-fifth of the wealth for the reason that Abu Bakr (may Allah be pleased with him) said, “I am pleased with what Allah is pleased with for Himself” – i.e., one-fifth. Hence, he bequeathed one-fifth. Consequently, our scholars among the jurists – may Allah be pleased with them all – say: It is legitimate for him to bequeath one-fifth if he is leaving a vast wealth behind.

Another point of benefit from this hadeeth is that: If an individual's wealth is only meager and his heirs are poor, the most appropriate thing is not to bequeath anything; neither meager nor abundant according to the saying of the Prophet (ﷺ): “**It is better to leave your heirs well-off than to leave them poor.**” Contrary to what some of the laymen think; that bequeathal is a must. This is a mistake; the individual whose wealth is meager and his heirs are poor, not having wealth, it is not incumbent on him to make bequeathal; it is better not to will.

Some among the rank and file of the people think that the deceased will not be rewarded unless he wills but that is not so. If he leaves the wealth for his heirs, he shall be rewarded even if the heirs inherit it against his desire in as much as he followed the guidance of the Prophet (ﷺ) that, “**It is better to leave your heirs well-off than to leave them poor.**” His reward for that is better than giving out his wealth in charity.

Another lesson from the hadeeth is that: Those who migrated from Makkah to Madeenah among the Companions dreaded dying in Makkah considering Sa'd's saying that: “**Would I be left behind after my companions?**” This expression is interrogative, meaning that, “Will I be left lingering?” It is an interrogation expressing dread. That is to say, he did not like to be left behind and then he dies in Makkah

after he had emigrated from it to Allah and His Messenger.

Similarly, it is not appropriate for a person to return to anything he had abandoned for the sake of Allah. We had explained earlier that an instance is what some people did. They had gotten rid of the TV sets from their homes because they noted its evils overbearing whatever benefit and advantage it has. They abandoned it for Allah's sake and destroyed it, and came asking thereafter whether they can return it a second time? We say: Do not return it again as long as you had gotten rid of it, seeking the Face of Allah; do not return to a thing you had abandoned to please Allah.

Among the points of benefit in the hadeeth is: The manifestation of a miracle of Allah's Messenger (ﷺ). The Messenger (ﷺ) had told Sa'd that, "You will not be left behind; and you will survive [them] to the extent that some people will suffer through you while others will benefit through you" and it occurred as the Prophet (ﷺ) had told. Sa'd (may Allah be pleased with him) lived till the reign of Mu'awiyah, living long after the Messenger's statement to him.

This is among the miracles of the Prophet (ﷺ); he would give prophesy and it will occur as he – peace and blessings be upon him – told. However, it was not purely a prophesy in this case but an expectation owing to his statement, "You may survive [them]". He was not categorical; yet the affair was as he anticipated.

Among the points in the hadeeth is that: there is not anyone who does something seeking Allah's Face with it except that he is raised therewith in rank and standing. This is so even if such occurs in a place he is not allowed to stay owing to the fact that the deed is a thing and the stay is something else altogether. Therefore, the most preponderant view among the scholars is that: if a person observes Salaat on a usurped land, his prayer is valid for the reason that the prohibition is not regarding the prayer but against the act of usurpation.

The prohibition is aimed at other than the Prayer; and as such, his Prayer is valid on the usurped land. However, he will be sinning to remain upon such usurped location. Rightly, if it were reported from the Messenger (ﷺ) that, "Do not observe the prayer on a usurped land" we could then say: If you observe the prayer on a usurped land it is invalid" in the same way we affirm that: If you pray in a graveyard,

your Prayer is invalid. And that is for the reason that the Prophet (ﷺ) said, “The entire earth is a mosque except the graveyards and the toilets.”⁽¹⁾ This excludes the funeral prayer which is allowed even in the graveyard.

Another point of benefit is that: If an individual spends anything to seek Allah’s Face, he will be rewarded for it including whatever he spends on his household and wives and even what he spends on himself. As long as He seeks Allah’s Face with it, he will be rewarded for it.

It as well includes a pointer to the fact that it is essential for the individual to always have it in mind to seek nearness to Allah in all his spending for him to earn rewards therefrom. If you seek the Face of Allah with everything you spend – whether big or small, on yourself, members of your household, your friends or on anybody, Allah – the Mighty and Sublime - will reward you for it.

His statement: “but Sa’d bin Khawlah was unfortunate...” Sa’d bin Khawlah – may Allah be pleased with him - was one of the emigrants from Makkah to but Allah decreed he dies there and so he died in Makkah. The Prophet (ﷺ) grieved over him that he died in Makkah since they would loathe an emigrant dying in the land from where he had emigrated.

This is what could be said easily about the hadeeth. The author (may Allah shower blessings on him) cited it under the chapter of Sincerity because the Prophet (ﷺ) said to Sa’d: “You will not engage in a deed seeking with it the Face of Allah, except that you gain higher ranking and standing therewith.” He also said to him: “You will not spend any thing seeking with it the Face of Allah except that you are rewarded for it.” So he pointed in the hadeeth to sincerity by way of the individual seeking the Face of Allah with his spending in order for him to gain the reward and higher ranks and standing in the sight of Allah – the Mighty and Sublime.

Allah alone grants success.

1 Reported by Aboo Daawood in the Book of the Prayer, Chapter on The Places Where Observance of the Prayer is Forbidden; no. 492), At-Tirmidhee in the Book of the Prayers, Chapter on the Entire Earth is Mosque Except the Graveyards and Toilets; no. 317, Ibn Maajah in the Book of the Mosques, Chapter on Places in which the Prayer is Forbidden; no. 745, and Ahmad in Al-Musnad (3/83). It is graded Saheeh (authentic) in Irwaa no. 287 and Shaykh Ahmad Shaakir in his annotation of At-Tirmidhee (2/133,134).

HADEETH 7

وَعَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ». رواه مسلم.

Abu Hurairah رضي الله عنه narrated: Messenger of Allah ﷺ said, "Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments." [Muslim]

COMMENTARY

This hadeeth alludes to what is indicated in Allah's saying:

﴿يَتَأْتِيَهَا النَّاسُ إِنَّا خَلَقْتُم مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُم شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ

اللَّهِ أَفْضَلُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

"O mankind! We have created you from a male and female and made you into nations and tribes that you may know one another. Verily the most honorable of you with Allah is that [believer] who has At-Taqua (piety)." (Al-Hujuraat: 13).

Allah – free is He from all imperfections and Exalted - does not consider the figures of the slaves; are they big or small, healthy or unhealthy? And he does not consider their looks - are they beautiful or ugly? All these amount to nothing before Allah. Likewise, He does not look at lineages whether they are superior or inferior? And He does not look at wealth. He does not consider any of these. There is no connection between Allah and His creation except with piety; whoever is most devout is the nearest to and most honorable before Allah.

Therefore, do not take pride in your wealth, beauty, physique, children, mansions, cars or anything in this life. You should only delight if Allah favors you with piety - and this is from Allah's Favor upon you; so you should praise Allah for that.

His saying (ﷺ): "...but He looks at your hearts"; the hearts are the focal points, and this corroborates the hadeeth with which the author

began the book: “The deeds are considered by the intentions...”

Hearts are the center of attention. For many their deeds are apparently good, sound and righteous, but because they are built upon on shambles, they become ruined. Therefore, the intention is the foundation. You may observe two people observing the Prayer in the same row, following the same Imam but the difference between their prayers is like the difference between the east and the west because their hearts are at variance. The heart of one of them is unmindful; he may even be showing-off with his prayer– and the refuge is with Allah –, targeting some worldly benefit with it!

On the other hand, the other person would be conscious; he seeks Allah’s Face and to follow the Messenger of Allah (ﷺ) with his Prayer. Hence, a great disparity exists between them. Deeds are considered according to the contents of the heart; likewise the rewards on the Day of Resurrection. Allah – free is He from all imperfections – has said:

﴿إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾﴾

“Verily, [Allah] is able to bring him back [to life], on the day when all the secrets will be examined [as to their truth].” [At-Taariq: 8-9].

That is, the secrets shall be examined not the outward. In this world, judgments between people are based on the apparent because of the saying of the Prophet (ﷺ), “I am only a human being and you sue one another. And perchance some of you are better at presenting evidences than the other and I would only rule in his favor based on what I hear.”⁽¹⁾ However in the Hereafter, the secrets will be known and judged; we ask Allah to purify our hidden.

Assessment will be based on the hidden; if it is good and sound, then glad tidings to you. But if it is contrariwise, then you have missed all goodness. Allah, the Mighty and Sublime, says:

“Does He not know when the contents of the graves are poured

1 Reported by al-Bukhaari in the Book of Stratagem, Chapter no. 10; no. 6967, and Muslim in the Book of Rulings, Chapter of Ruling are According to the Apparent, Erring While Giving Evidence; no. 4475.

forth. And that which is in the breasts [of men] shall be made known?" [Al-'Aadiyah: 9-10].

So, the assessment will be based on the contents of the heart.

For the fact that Allah – the Exalted - in His Book and His Prophet (ﷺ) in his *Sunnah* would emphasize setting the intention right, it behooves the individual to always purify his intention. He should rectify his heart check the doubt in his mind and modify it to certainty. How? That is by paying attention to these verses:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ (١٩٠)

"Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding" [Al-'Imraan: 190].

He also says:

﴿إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ﴾ (٢) ﴿وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ﴾ (٤)

"Verily in the heavens and the earth are signs for the believers. And in your creation and what He scattered (through the earth) of moving creatures, are signs for people who have faith with sincerity." (Al-Jaathiyah: 3-4).

So, whenever the devil casts doubt into your mind, just ponder over the signs of Allah. Contemplate the universe; who manages it? Ponder on how the seasons change and how Allah alternates events between people; then you will recognize that this universe has a Manager who is All Wise, Mighty and Sublime.

Cleanse your mind of *Shirk*. How do I purify my mind from it? That is by telling myself that, "The people cannot benefit me if I disobey Allah, and they cannot save me from the torment (of Allah). If I obey Allah, they cannot reward me. Rewards and punishment will be given by Allah alone. In that case, why should you join any partner with Allah – the Mighty and Sublime? Why should you intend to curry favors with the creatures through your acts of worship?" Hence, whoever seeks nearness to people through that by which nearness is sought with Allah; Allah will keep away from him and distance the creatures from him as well.

That is to say; seeking nearness to the people by means of what nearness is sought with Allah will only earn him distance from Allah and the people. Because if Allah is pleased with you, He makes the people become pleased with you and when He is displeased with you, He directs the people's anger towards you – we seek Allah's refuge against His Anger and Punishment.

The point here O my brother, is that: Always rectify your heart; you should regularly cleanse the heart until it becomes pure as Allah - the Mighty and Sublime - says:

﴿أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ﴾

“Those are whom Allah has not wanted to purify their hearts.”
(Al-Ma'idah: 41).

So, purifying the heart is a very important matter.

I ask Allah to purify my heart and yours, and make us sincere to Him and followers of His Messenger.

HADEETH 8

وَعَنْ أَبِي مُوسَى عَبْدَ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ» مُتَّفَقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ؓ reported that Messenger of Allah ﷺ was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said: “He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah.” [Al-Bukhari and Muslim]

COMMENTARY:

In another wording of the hadeeth: "...and he fights to show his status; which of that is in the cause of Allah?" He (the Prophet) said: "Whoever fights to make Allah's Word reign supreme is in the cause of Allah."

His saying: "He who fights to make..." entails making intention for Allah alone - the Mighty and Sublime. And the author has recorded the hadeeth (under the section) on sincerity of intention. The Messenger (ﷺ) was asked about the person who fights for any of the three causes: bravery, partisanship and show-off.

As for the one who fights for the purpose of bravery: It means he is a brave man who loves to fight. This is because a brave man is described with gallantry which must be displayed in its place. Hence, you will discover a brave person loving that Allah should make fight easy for him for him to demonstrate his bravery. So, he would fight because he is a fearless fighter who loves fighting.

The second fights for partisanship: partisanship in favor of his ethnic group, tribe, nation; any form of chauvinism.

The third fights to show his status: i.e., that the people may see him and recognize that he is brave.

Hence the Prophet (ﷺ) shunned all that and gave a concise statement as a standard for fighting. He said, "He who fights to make Allah's Word reign supreme is in the cause of Allah." He - peace and blessings be upon him - deliberately avoided mentioning those three in order to give encompassing and more comprehensive response. This is because a man may fight for the purpose of occupying cities and towns, capturing a woman from a people to be enslaved and other countless reasons. But this standard that the Prophet (ﷺ) mentioned is a complete and fair criterion.

It becomes obvious from the foregoing that it is incumbent to correct the terminology many people use today: The language of "people fighting for nationalism" - Arab nationalism. Fighting for Arab nationalism is a fight of Ignorance. Whoever is killed in it is not

a martyr. He lost this world and forfeited the Hereafter because that was not in the cause of Allah. Fighting for Arab nationalism is a fight of Ignorance and it will not benefit the individual in any way.

Thus, despite the strength of the calls for it, we have not benefited anything from Arab nationalism! The Jews still occupy our lands while we are fragmented. Disbelievers among the Christians and non-Christians are involved while the non-Arab Muslims are excluded. Hence, we have lost millions of people because of this nationalism. Some people who have no good in them have joined the call; those who when they join in something, failure and loss are decreed upon it.

The second language is: "People fighting for the country." When we fight for the country, there will be no difference between our fighting and the disbeliever's fighting for his country. Even the disbeliever fights for his nation and defends it! The one who is killed in defense of his country alone is not a martyr.

However, what is obligatory on us as Muslims in an Islamic country - and praise be to Allah, and we ask Allah to keep us steadfast upon that - is to fight for the Islam in our country. Note the difference; we fight because of the Islam in our country. So, we protect the Islam which is in our lands. We protect Islam whether we are in the extreme East or West. If our country is in the farthest East or West, we will fight for Islam and not just for our country. As such, it is necessary to correct this language. Therefore, it is to be said: We fight for the Islam in our country or for our country because it is an Islamic state. Thus we defend the Islam that is in it.

But mere nationalism is a wrong intention; it will not benefit the individual. There is no difference between a person who says he is a Muslim and a Disbeliever if the fight is to defend the country just because it is their homeland.

What has been mentioned that, "Love of one's country is from faith" as a hadeeth from Allah's Messenger (ﷺ) is a blatant lie!⁽¹⁾ Loving the country if such is owing to its being Islamic implies that you love it because it is Islamic. In that case, there will be no difference between your native country and the distant Muslim country; they are all

1 Al-'Ajloonee mentioned it in *Kashf al-Khafaa* no. 1102 and said: As-Saggaanee said: It is Fabricated.

Islamic countries we must protect.

Anyway, it is necessary to understand that the correct intention is for us to fight in order to defend the Islam in our lands or our country because it is an Islamic state, not for mere nationalism.

As for a defensive fight; that is, if someone attacks you in your house wanting to rob you of your wealth or violate the honor of your family – for example –, then you must fight him as the Prophet (ﷺ) has ordered you. He was asked about a man intercepted by another who says to him: “Give me your wealth?!” The Prophet (ﷺ) replied, “**Don’t give him your wealth.**” The man asked, “What if he fights me?” The Prophet answered, “**You should fight him.**” He said, “What if he kills me?” Thereupon he (ﷺ) said, “**Then you are a martyr.**” He said, “What if I kill him?” He replied, “**Then he is in the Hell-fire.**”⁽¹⁾ Because he is a transgressor and a wrongdoer even if he is a Muslim. Hence, when a Muslim comes to you intending to fight you in order to displace you from your land or house, then fight him. If you kill him, he will be in the Hellfire, and if he kills you, then you are a martyr.

You should not say: “Why should I kill a Muslim?” He is the transgressor! If we fold our arms before the transgressors, those who don’t uphold the ties of kinship with the believers neither do they respect the covenant or the religion, they will have authority, they would cause corruption on the land after its reformation. For this reason, we say: This issue does not fall under the category of offensive fight.

Qitaal ut-Talab (Offensive fight): It is well known that I should not seek to fight a Muslim; but I have to protect myself, my wealth and family even if he (i.e., the assailant) is a believer. Although, it is not possible for an individual who has *Eemaan* to attack another Muslim to take over his family and wealth; never!

For this reason, the Prophet – peace and blessings be upon him – said, “**Insulting a Muslim is an act of disobedience and fighting him is an act of disbelief.**”⁽²⁾ Basically, there is no *Eemaan* with the

1 Reported by Muslim in the Book of Eemaan, Chapter on Evidence that Whoever Seeks the Wealth of Another Without Right...; no. 360

2 Reported by al-Bukhaari in the Book of Eemaan, Chapter on the Believer’s Fear of His Deeds Been Wasted While He Knows Not; no. 48, and Muslim in the Book of Eemaan, Chapter Explaining the Prophet’s Statement: “Abusing the Muslim is

individual who unconditionally fights the Muslims. So, if the man lacks or is deficient in *Eemaan*; then it becomes compulsory to fight him in defense of ourselves. This is because the Prophet (ﷺ) said, “You should fight him.” And he (ﷺ) said, “If you kill him, then he is in the Hellfire”, and “if he kills you, then you are a martyr” because you are fighting in defense your wealth, family and yourself.

In a nutshell, there are two types of fight: Offensive fight – for instance - I set out to attack a people, for example, in their lands. This is not permissible except with specific conditions.

For instance, the scholars said: If the people of a town abandon the call-to-Prayer, even though it is not one of the pillars of Islam, it is obligatory on the leader of the Muslims to fight them until they make the call-to-Prayer, and that is because they have abandoned one of the symbols of Islam.

If they abandon the ‘*Eid* prayer and they say, “We will not observe it whether in our homes or in the deserts”, it becomes obligatory that we fight them. If it is assumed that some people may argue that “Is the call-to-prayer one of the pillars of Islam?” We say: No, but it is one of the symbols of Islam. Therefore, we will fight you until you make the call-to-Prayer.

Also, if two groups among the believers fight one another; for instance, two clans having tribal feuds between them, it is obligatory on us to make peace between them. If one of them subsequently oppresses the other, it becomes obligatory for us to fight her until she complies with the command of Allah even though they are Muslims.

However, there is a difference between a defensive and an offensive fight. As for the offensive fight, we do not launch an offensive except against those Allah approves should be fought. But as for the defensive fight, it is incumbent to defend.

We hope you will bear these matters in mind. This is because we read in the journals and newspapers, “the country!”, “the country!”, “the country!” without any mention of Islam. This is a great deficiency. It is compulsory that the *Ummah* follows the proper and correct methodology.

an act of disobedience...”; no. 221.

We ask Allah to guide you and us to that which He loves and is pleased with.

HADEETH 9

وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ:
«إِذَا تَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قُلْتُ: يَا
رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى
قَتْلِ صَاحِبِهِ» مَتَّفَقٌ عَلَيْهِ .

Abu Bakrah Ath-Thaqafi ؓ reported: The Prophet ﷺ said, "When two Muslims are engaged in a combat against each other with their swords and one is killed, both are doomed to Hell." I said, "O Messenger of Allah! As to the one who kills, it is understandable, but why the slain one?" He ﷺ replied, "He was eager to kill his opponent."

[Al-Bukhari and Muslim]

COMMENTARY:

His saying: "When two Muslims face each other with their swords (ready to fight)..." That is, each of them desires to kill the other and so, he unsheathes his sword against him. Likewise if he pulls out a weapon on him like a gun, stones and similar other things that kill.

The mention of sword here by way of giving an example and not singling out; in fact, when two Muslims face each other with any lethal device, and one of them kills the other, then the killer and the slain will both enter Hell – And the refuge is with Allah.

So Abu Bakrah said to the Prophet (ﷺ), "As to the one who kills (it is understandable)"; that is to say, his entering the Hell is obvious since he has killed a believing soul intentionally. Whoever kills a believing soul intentionally without any right will be in the Hellfire. Allah – the Exalted - says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدِّيًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ (١٣)

"And whoever kills a believer intentionally, his recompense is hell fire to abide therein; and the wrath and curse of Allah are upon him, and a great punishment is prepared for him." [An-Nisaa: 93].

Abu Bakrah (may Allah be pleased with him) said to the Prophet (ﷺ), "As to the one who kills (it is understandable)": This statement is known in the Art of Dialogue as *At-Tasleem* (Acceptance). That is, we accept that the killer will be in the Hell-Fire; what about the slain, why will he be in the Hell whereas he was the victim?

So the Prophet (ﷺ) responded, "Because he (too) was eager to kill his opponent." He was eager to kill his opponent. And that was why he came with a deadly weapon to kill him but the other outclassed him and killed him. As a result – and the refuge is with Allah – for his intention to kill, and his having followed the means to attain that, he is like the one who killed. Hence, he (ﷺ) said: "Because he (too) was eager to kill his opponent."

This hadeeth contains proof that deeds are judged according to the intentions. Because this slain individual had intended to kill his opponent, he became like the killer. This makes us discern the difference between this hadeeth and another saying of the Prophet (ﷺ) that, "Whoever is slain in defense of his blood is a martyr and whoever is killed in defense of his family is a martyr, and whoever is killed in defense of his property is a martyr."⁽¹⁾ And his saying – peace and blessings be upon him – regarding the one who wants to rob you of your possessions, "If you kill him he is doomed to Hell and if he kills you, then you are a martyr."

And that is owing to the fact that the individual defending

1 Reported by Aboo Daawood in the Book of Sunnah, Chapter on Fighting the Thieves; no. 4772, At-Tirmidhee in the Book of Blood-Money, Chapter on Whoever is Killed While Defending His Wealth is a Martyr; 1421 and he said: "It is a Hasan Saheeh hadeeth." Likewise Ibn Maajah in a summarized form in the Book of Prescribed Punishments, Chapter on Whoever is Killed Defending His Wealth is a Martyr; no. 2580. Al-Albaanee graded it authentic as in Saheeh ul-Jaami'; no. 6445 and al-Irwaa no. 708.

his property, family, himself and his honor is only preventing a transgressor, an assailant, who cannot be prevented except by fighting him. In this case, if the assailant is killed, he will be in the Hell. But if the individual defending is killed, he is a martyr who will be in the Paradise. This is the difference between the two circumstances.

Therefore, it becomes understood that whoever deliberately kills his (Muslim) brother will surely be in the Hell. Likewise, whoever is slain by his brother while he, the slain, was intending to kill his brother but was unable to do so will be in Hell as well: the killer and the slain will be in the Fire.

This hadeeth contains proof of the gravity of killing, and that it is from the ways of entering the Fire – and the refuge is with Allah.

It also includes: evidence that the companions (may Allah be pleased with them) used to ask the Messenger of Allah (ﷺ) about difficult to understand areas and he would respond to them. Thus, we would not find any real ambiguity in the Qur'an and the *Sunnah* except that its clarification is found either in the same Qur'an and *Sunnah* unquestioningly or by simply posing a question and providing its answer.

From the lessons in the hadeeth: Is that when the Messenger (ﷺ) explained that the *Dajjal* will spend forty days on earth; a day will be like a year, the second day like a month, the third day like a week and the rest of days like our usual days, the companions enquired that, "O Messenger of Allah! This day which will be like a year, will a day's Prayer be sufficient therein?" He answered, "No, give it (i.e. each prayer) its measure."⁽¹⁾ This contains the clearest evidence that - and all praise is due to Allah - no ambiguous matter will be found in the Qur'an and the *Sunnah* without explanation. What is rather common is deficiency in understanding making the grasp of explanations impossible. The individual may be deficient; he may not have studied or thought rightly or researched and so the matter becomes confusing to him.

However, in reality, there is nothing in the Qur'an and the *Sunnah* – and all praise is due to Allah - which may be ambiguous except that its explanation is found in the same Qur'an and *Sunnah* whether

¹ Reported by Muslim in the Book of Trials and Tribulations, Chapter Mentioning the Dajjal and His Attributes And What is With Him; no. 2937.

originally or by way of proving answers to a question asked by the Companions - may Allah be pleased with them.

And Allah alone grants success.

HADEETH 10

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي سُوقِهِ وَبَيْتِهِ بِضْعًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ أَنْ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لَا يَرِيدُ إِلَّا الصَّلَاةَ، لَا يَنْهَازُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْسِبُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ثَبِّ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ» متفقٌ عليه، وَهَذَا لَفْظُ مُسْلِمٍ. وَقَوْلُهُ ﷺ: «يَنْهَازُهُ» هُوَ يَفْتَحِ الْيَأْسَ وَالْهَاءَ وَالزَّيَّ: أَيُ يُخْرِجُهُ وَيُنْهَضُهُ.

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, "The reward for Salat performed by a person in congregation is more than 20 times greater than that of the Salat performed in one's house or shop. When one performs Wudu' perfectly and then proceeds to the mosque with the sole intention of performing Salat, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque, he is considered as performing Salat as long as it is the Salat which prevents him (from leaving the mosque); and the angels keep on supplicating Allah for him as long as he remains in his place of prayer. They say: 'O Allah! have mercy on him; O Allah! forgive

his sins; O Allah! accept his repentance.' This will carry on as long as he does not pass wind."

[Al-Bukhari and Muslim]

COMMENTARY

When a person performs the Prayer in the mosque with the congregation, it is twenty-seven times more meritorious than the Prayer performed in his house or shop because the Prayer observed with the congregation involves upholding the congregational prayer which Allah has made compulsory.

The most preponderant view among the People of Knowledge is that Congregational Prayer is an Individual obligation and that it is obligatory for the individual to observe the Prayer with the congregation in the mosque according to the numerous hadeeths reported regarding that and what Allah – free is He from all imperfections - alluded to in His Book when He said:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ ۖ﴾

"When you [O messenger Muhammad] are among them, and lead them in As-Salaah, [the prayer], let one party of them stand up [in Salaah] with you" (An-Nisaa: 102).

So, Allah mandated the congregation Prayer even in state of fear. If He makes it obligatory in time of fear, then (that it is obligatory) during peacetime is more appropriate and reasonable.

Then, he (ﷺ) explained the reason for that (i.e. the multiple rewards): "When a man performs the ablution in his house and does it perfectly and then leaves his house, nothing takes him out except the prayer, for every step he takes Allah will raise his position therewith and forgive him a shortcoming" whether his house is near to or far from the mosque; every step will bring two benefits:

The first benefit: Allah raises his rank with it; and

The second benefit: Allah will cleanse him of a sin.

This is a great favor and (it continues) until he enters the mosque.

When he enters the mosque and performs whatever is written for him (of supererogatory prayers), he then sits down awaiting the prayer.

“...he continues to be in the prayer in as much as he waits for it...” This is also a great favor. If you remain waiting for the Prayer for a long time, while seated without observing any Prayer - after the *Tahiyatul-Masjid* (the two-unit prayer of greeting the mosque) and whatever Allah makes easy for you - the reward of performing Prayer will be written down for you.

There is a fourth thing: the angels will continue to supplicate for him as long as he remains in his place of prayer. They will say: *Allaahumma salli 'alayhi, Allaahumma igfirlahu, Allaahumma irhamhu, Allaahumma tub 'alayhi* (O Allah bestow blessing on him! O Allah forgive him! O Allah have mercy on him! O Allah accept his repentance). This is also a great favor for whoever comes with this intention and performs these actions.

The point of reference in this hadeeth is his saying: “... and then leaves his house, nothing has taken him out except the prayer...” because it shows the significance of intention in attainment of this great reward.

But if he went out of his house, not intending the Prayer; that reward will not be written down for him such as when he leaves the house for his store and hearing the call-to-prayer, he goes to observe the prayer. He would not get this reward because the reward is for he who leaves the house purposely for the Prayer.

However, the reward may be written for him from the time he takes off from his shop or stall until he arrives at the mosque in as much as he left the place while in a state of purity.

Allah alone grants success.

HADEETH 11

وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ:

«إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً» متفقٌ عليه.

‘Abdullah bin ‘Abbas ؓ reported: Messenger of Allah ﷺ said that Allah, the Glorious, said: “Verily, Allah has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, then Allah the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed.” [Al-Bukhari and Muslim]

COMMENTARY

His saying: “Verily Allah has ordered that the good and the bad things be written down.” His writing down good and bad deed encompasses two meanings:

The first meaning: His writing both in the *Lawh ul-Mahfuz* (Preserved Tablet) because Allah – the Exalted - has written everything in it. Allah – the Mighty and Sublime - says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ (49)

“Verily, We have created all things with Qadar (divine preordainment)” (Al-Qamar: 49).

And He, the Exalted, says:

“And everything, small or big, is written down [in *Lawh ul-Mahfuz*]” (Qamar: 53).

So, Allah – Glorious is He and Exalted - has written the evil and the good deeds in the *Lawh ul-Mahfuz*. When the servant performs them, Allah – the Exalted - records them according His Wisdom, Justice and Favor.

So, these are two forms of writing:

An Earlier Writing: No one knows it except Allah, the Mighty and Sublime. Each of us does not know what Allah has written down for him of good or evil until that thing occurs.

A Later Writing: When the individual performs an action, it will be written for him according to (Allah's) Wisdom, Justice and Bounty. "Then he explained it"; i.e., the Prophet (ﷺ) explained how it is written. He (ﷺ) explained that if a person desires a good deed but he is unable to do it, Allah - the Exalted - will record it as a complete good deed.

An example of this is: A man who resolved to perform the Ablution in order to recite the Qur'an but did not do that; he rather did something else. A complete good deed will be written for him for that.

Another example: A man resolved to give charity and even indicated the money he wanted give out. However, he later withheld the money and did not give it as charity. A complete good deed will be written for him for that.

Likewise if he intended to perform two units of Prayer but later held back not performing it. A complete good deed will be written for him therewith.

If someone says: Why will a good deed be recorded for him while he has not done it? The response is that: Allah's bounty is vast; his resolve will be recorded as a good deed because the heart is full of contemplations; good or bad. Therefore, he resolves to do a good deed, it is good and it will be written for him. But if he performs it, Allah will record it as ten good deeds to seven hundred and even greater multiples.

This variation (in rewards) is based on the level of sincerity and conformity. The more a person is sincere towards Allah in his worship, the more the reward he earns. Likewise, the more he follows the Prophet (ﷺ) in his worship, the more the worship becomes perfect and the more the reward. So, this variation is based on the level of sincerity and conformity with the Prophet (ﷺ) in the deed.

As regards evil deed; he said: "...but if he intends to do evil act and has not done it, then Allah will write it down with Him as a complete good deed..." For instance, a man resolved to steal but remembered Allah, the Mighty and Sublime -, was overwhelmed by the fear of Allah and then refrained from stealing. A complete good deed will be written for him thereof because he refrained from a disobedient act for the sake of Allah. So he will be rewarded for that as is contained in another version of the hadeeth, "...because he refrained from it out of fear for me..."⁽¹⁾ i.e., for my sake.

He had decided to commit a sin – for example - backbiting, but he remembered that it is forbidden and so, refrains from it for the sake of Allah; He will certainly be given a complete good deed thereof.

But if he does an evil deed, only it will only be written down for him as a single sin. Allah – the Most High – says:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا

وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾﴾

"Whoever brings a good deed shall have only the recompense of the like thereof and they will not be wronged" [Al-An'am: 160].

This hadeeth contains: Proof for the significance of intention, and that intention would bring the individual to good.

It had been explained that if an individual intends evil and performs an action that leads to the evil but is unable to do it, the sin of a person who did the evil will be written for him as was mentioned regarding the two Muslims who face one another with their swords, "When two Muslims face each other with their swords (ready to fight), the killer and the slain are both in the hell!" They said: "O Messenger of Allah! As for the killer, it is understandable, but why the slain one?" He said, "He was eager to kill his opponent [too]."

And Allah is the source of success.

HADEETH 12

1 Reported by Muslim in the Book of Eemaan, Chapter on If A Servant Decides to do a Good Deed, It Will be Written...; no. 336.

وعن أبي عبد الرحمن عبد الله بن عمر بن الخطاب، رضي الله عنهما قال: سَمِعْتُ رسول الله ﷺ يَقُولُ: «انْطَلَقَ ثَلَاثَةٌ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى آوَاهُمُ الْمَيْتُ إِلَى غَارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارُ؛ فَقَالُوا: إِنَّهُ لَا يُنَجِّيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ تَعَالَى بِصَالِحِ أَعْمَالِكُمْ. قَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبُوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا. فَتَأَى بِي طَلَبُ الشَّجَرِ يَوْمًا فَلَمْ أَرْجُ عَلَيْهِمَا حَتَّى نَامَا فَحَلَبْتُ لَهُمَا غُبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ فَكَرِهْتُ أَنْ أَوْقِظَهُمَا وَأَنْ أَغْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ - وَالْقَدَحُ عَلَى يَدَيَّ - أَنْتَظِرُ اسْتَيْقَاطَهُمَا حَتَّى بَرَقَ الْفَجْرُ وَالصُّبْيَةُ يَتَضَاعَوْنَ عِنْدَ قَدَمَيَّ، فَاسْتَيْقَظَا فَشَرِبَا غُبُوقَهُمَا. اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ، فَاَنْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ. قَالَ الْآخَرُ: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمٌّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ» - وفي رواية: «كُنْتُ أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ» فَأَرَدْتُهَا عَلَى نَفْسِهَا فَاْمْتَنَعَتْ مِنِّي حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السِّنِينَ فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا» - وفي رواية: «فَلَمَّا فَعَدْتُ بَيْنَ رَجُلَيْهَا» - «قَالَتْ: اتَّقِ اللَّهَ وَلَا تَفُضَّ الْحَاتِمَ إِلَّا بِحَقِّهِ، فَاَنْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا؛ اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ؛ فَاَنْفَرَجَتْ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا. وَقَالَ الثَّالِثُ: اللَّهُمَّ اسْتَأْجَرْتُ أَجْرَاءَ وَأَعْطَيْتُهُمْ أَجْرَهُمْ

غَيْرِ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَتَمَرَّتْ أَجْرُهُ حَتَّى كَثُرَتْ مِنْهُ
الْأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ فَقَالَ: يَا عَبْدَ اللَّهِ! أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ:
كُلُّ مَا تَرَى مِنْ أَجْرِكَ: مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ. فَقَالَ: يَا عَبْدَ
اللَّهِ! لَا تَسْتَهْزِئْ بِي! فَقُلْتُ: لَا أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَقَاهُ
فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ
عَنَّا مَا نَحْنُ فِيهِ، فَنَفْرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ» متفقٌ عَلَيْهِ .

#‘Abdullah bin ‘Umar bin Al-Khattab ؓ narrated that he heard Messenger of Allah ﷺ as saying, “Three men, amongst those who came before you, set out until night came and they reached a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said: ‘Nothing will save you from this unless you supplicate to Allah by virtue of a righteous deed you have done.’ Thereupon, one of them said: ‘O Allah! I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing and could not come back until they had slept. When I milked as usual and brought the drink I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet but I awaited with the bowl in my hand for them to wake up. When they awoke at dawn, they drank milk. O Allah! If I did so to seek Your Pleasure, then deliver us from the distress caused by the rock.’ The rock moved slightly but they were unable to escape. The next said: ‘O Allah! I had a cousin whom I loved more than any one else (in another version he said: as a man can love a woman). I wanted to have sexual intercourse with her but she refused. Hard pressed in a year of famine, she approached me. I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed and when we got together (for sexual intercourse), she said: Fear Allah and do not break the seal unlawfully. I moved away from her in spite of the fact that I loved her most passionately; and I let her keep the money I had given her. O Allah! If I did that to seek Your Pleasure, then,

remove the distress in which we are.' The rock moved aside a bit further but they were still unable to get out. The third one said: 'O Allah! I hired some labourers and paid them their wages except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of Allah! Pay me my dues. I said: All that you see is yours - camels, cattle, goats and slaves. He said: O slave of Allah! Do not mock at me. I assured him that I was not joking. So he took all the things and went away. He spared nothing. O Allah! If I did so seeking Your Pleasure, then relieve us of our distress.' The rock slipped aside and they got out walking freely."

[Al-Bukhari and Muslim]

COMMENTARY

His saying: "A group of three set out" i.e., three men.

"...until night came and so they entered a cave": that is, in order to spend the night in it.

Al-Gaar, caves, are found in the mountains; people enter into and sleep in them. They may also take shade in it from the sun and the like. The three men entered the cave to spend the night and a rock rolled down from the mountain and blocked the entrance of the cave. They were unable to move it away because it was a big boulder. Therefore, they thought they should beg Allah – free is He from all imperfections – by means of their righteous deeds.

One of them mentioned his absolute righteousness to his parents; the second mentioned his perfect chastity while the third mentioned his piety and sincerity.

As for the first, he said he had aged parents, "and I did not use to serve anybody the *gabook*⁽¹⁾ before them, neither my *Ahl* nor *Mal*". The *Ahl* includes the wife and children; and the *Mal* includes the servants and the likes. He had livestock which he reared, and he would return during the last part of the day and milk the sheep. He

1 The Gabook: Is the drink taken in the evening; it means that: he would not serve any person food or drink before his parents.

would provide the milk to his aged parents and then give the rest of his family and slaves.

He said: “One day I went far away in search of grass (for grazing)” that is to say, the search for pasture took me far. He returned and found that his parents had slept. So, he pondered whether he should give the drink to his family and servants before his parents or wait until his parents wake up. He gave preponderance to the second option that he should wait. He was holding the milk bowl in his hand till dawn; that is, till daybreak, waiting for his parents to wake up. When they woke up and drank from the milk, he then gave the drink to his family and slaves.

He said, “O Allah, if I was sincere to you in this deed of mine and did it because of you, save us from this distress”: Meaning, O Allah, if I was sincere in this action of mine – I did it for your sake - save us from our predicament.

This shows the importance of sincerity to Allah - the Mighty and Sublime - in deeds, and that sincerity is a strong factor for acceptance of deeds. Allah accepted this entreaty from him and the rock moved slightly but such that they were unable to come out.

As for the second man; he begged Allah - the Mighty and Sublime – with his chastity. He had a cousin whom loved passionately as a man would love a woman. “He [one day] desired her out of her consent” i.e. he wanted her– and the refuge is with Allah - in order to commit illicit sexual intercourse with her! However she refused and turned it down. Then things became grim for her one year; i.e., need and poverty afflicted her. She was forced to have to release herself for the illicit intercourse owing to the dire need.

Although that is not allowed, it happened anyway. So, she came to him and he gave her a hundred and twenty Dinars - one hundred and twenty pounds – in order for her to surrender herself to him. She only agreed due to need and necessity.

When he sat over her the way a man would do with his wife to do that with her, she uttered this surprising and profound statement: “Fear Allah! Do not break the seal without its right.”

She startled him with (the fear of) Allah - the Mighty and Sublime – and pointed to him that if he wanted that in the right way, she would have no objection. But because he would be breaking the seal illicitly,

she does not want him. She knew it was a sin and thus, she disquieted him, “Fear Allah!” When she said this statement – that had emanated from the depths of her heart to him – it reached the depths of his mind and he stood up even though she was of the most beloved of people to him. He was still interested in her, it was as if he disliked her, the love for her still engulfed his mind, but he was overwhelmed by the fear of Allah – the Mighty and Sublime – and so, he left her. He also left the money he had given her - one hundred and twenty Dinars.

Then he said: “O Allah! If I did that for Your sake, save us from this distress.’ Then the rock moved slightly but they still could not go out.”

This is from Allah’s signs because Allah is able to do all things. If Allah - Exalted - had wished, it would have opened for them with the first entreaty but He – free is He from all imperfections and Exalted - wished that this rock remained until they all appeal to Him with their righteous deeds.

As for the third man, he supplicated to Allah – free is He from all imperfections – by means of his trustworthiness, righteousness and sincerity. He mentioned that he hired some workers for a particular work and paid them their wages except a man who left his wage and did not take it. So, this employer invested the money in trade until it grew to include camels, cows, sheep, goats, servants and huge amount of money.

Then the worker came to him after a long while and said to him, “O servant of Allah, pay me my wage”. He replied, “All you are looking at are yours; the camel, cows, sheep and servants.” The employee said, “Do not ridicule me; my wage with you is meager, how can all these camel, cows, sheep and slaves be mine? Do not tease me.” The man said “I said it is yours.” So the employee took the whole lot and did not leave anything behind.

““O Allah, if I did it for Your sake then save us from this distress in which we are.” Then the rock moved away and they came out walking” because they appealed to Allah with their righteous deeds which they did purposely for the sake of Allah – the Mighty and Sublime.

This hadeeth contains points of benefit and lessons such as: The excellence of kindness towards one’s parents, and that it is among the

righteous deeds with which difficulties are removed and darkness made to disappear.

Likewise it shows the virtue of chastity, and the fact that if the individual is chaste – even though he is able to commit it – that is one of the best deeds. It is authentically reported from the Prophet (ﷺ) that such a person will be among the seven who shall put under His shade on a day when there will be no shade except the shade of Allah, **“A man who was invited to illicit sexual intercourse by a woman of beauty and reputation but rather says, said, ‘I fear Allah.’”**⁽¹⁾

This man was given herself by a woman he loved, but he refrained out reverence for Allah, the Mighty and Sublime. He demonstrated absolute chastity. We hope that he will be among those Allah will keep under His shade on a Day when there will be no shade except His.

The hadeeth also includes a lesson of the virtue of trustworthiness and taking good care of others. It was possible for this man to give the employee his actual wage when he returned to him and keep the rest of the wealth to himself. But due to his fidelity, truthfulness, sincerity and loyalty to him, he gave him the entire profit his wage had generated.

Among the points of benefit in the hadeeth is that: It shows Allah's Power – the Mighty and Sublime. He removed the rock from them by His Permission; neither equipment nor men were brought to remove it. It was by Allah by the command of Allah – the Mighty and Sublime. He commanded the boulder to glide down to block the cave, and then he ordered it to move away from them: Surely Allah is able to do all things.

Also, from the lessons is that Allah hears supplications. He heard the supplications of these people and answered them.

Another lesson is that: Sincerity is among the means of gaining relief from distress. Each of them said: **“O Allah! If I had done this for Your sake, then save us from this distress.”**

As for show-off –and the refuge is with Allah–; and for those who will not perform actions except to be seen or to seek popularity and be praised by the people, that is like scum, it goes as a waste, its possessor does not benefit from it.

We ask Allah to bless us and you with sincerity towards Him.

1 Reported by al-Bukhaari in the Book of Call-to-Prayer, Chapter on Whoever Sits in the Mosque Waiting For the Prayer; no. 660, and Muslim in the Book of Zakaat, Chapter on Giving out Charity Secretly; no. 2380.

Sincerity encompasses every deed. Do not give out any portion of your worship to anyone. Let everything be for Allah - the Mighty and Sublime – alone, so that it will be accepted by Allah. This is because it was reported from the Prophet (ﷺ) with a sound chain from what he reported from Allah – the Exalted – that He said: “I am the most Self-Sufficient of all partners from partnership, whoever does an act associating a partner with me in it, I will abandon him and what he associates (with Me)”⁽¹⁾

And Allah alone grants success.

¹ Its reference has preceded on pg (15)

2

CHAPTER

ON REPENTANCE COMMENTARY

*T*he author (may Allah, the Exalted, shower blessings on him) said: Chapter on Repentance.

At-Tawbah lexically is from (the Arabic verb) *taaba* (he returned), *Yatoobu* (he will return) when he returns.

In the *Sharee'ah* it means: returning from disobeying Allah – the Exalted – to His obedience.

The greatest and most essential is repentance from *Kufr* (disbelief) to *Eemaan* (faith). Allah, the Exalted, says:

“Say to those who have disbelieved if they cease (from disbelief), their past will be forgiven” (Al-Anfaal: 38).

Then that is followed by repentance from Major sins.

Then the third level is repentance from Minor sins.

It is incumbent for the individual to turn to Allah – free is He from all imperfections – in repentance from all sins.

Repentance has three conditions according to the author – may Allah shower blessings on him; although careful observation shows that they reach up to five:

The first condition: Sincerity with Allah; the individual should seek Allah's Face with his repentance so that Allah will forgive him and pardon his sins. He should not intend to seek popularity or endear himself to the people or warding off some harm from the authorities or ruler with his repentance. He should only seek the Face of Allah and the home of the Hereafter therewith; and that Allah should pardon his sins.

The second condition: He should be full of remorse for his past sins because a person's feeling very sorry for what he has done indicates

that he is truthful with his repentance. That is to say, he should be full of the pangs of guilt for what he has done; he should not feel at ease over the sin until he repents to Allah for it.

The third condition: He should refrain from the sin he committed. And this is one of the most important conditions. Desisting from the sin implies that, if the sin is neglect of an obligation, desisting from it means to carry out the duty. For instance, an individual does not pay the *Zakaah* but wants to repent to Allah, it is necessary for him to pay the previous ones he held back.

If an individual is failing regarding kindness to parents, it is compulsory for him to show kindness to them. Likewise, if a person is negligent regarding connecting the ties of kinship, it is obligatory for him to connect the ties.

But if the sin is regarding committing a sin; it is incumbent on him to refrain immediately and not remain upon it for any extra second. If it as a result of consuming usury – for example – he should desist right away and dispense with whatever he had earned through usury.

If the sin is cheating, lying on people and betraying trusts, the obligation on him is to desist from such. If he had earned money through this prohibited means, it is compulsory on him to return it to its owner or seek acquiescence from him. If it is backbiting, he must desist from backbiting people and speaking about their honor.

However, for an individual claiming to have repented to Allah while still abandoning obligations or continues to commit acts of sin; such repentance is will not be accepted. In fact, such repentance is mocking Allah, the Mighty and Sublime. How could you have repented to Allah, the Mighty and Sublime, while you persist on wrongdoing?

If you deal with a human being and you say to him, “I beg your pardon. I am sorry and I won’t repeat it” while you know in your heart that you will still repeat it, and you indeed repeated it. This is no other than making fun of the man. How about Allah, the Lord and the Cherisher of the Worlds?

Hence, the truly repentant is the one who ceases to commit sins.

Strangely, you find a person lamenting about usury while he himself deals in it – and the refuge is with Allah -. Similarly he may complain about backbiting and slandering while he is a major character assassinator – and the refuge is with Allah. He may as well

criticize lying and lack of trust among the people while he himself is a chronic liar and fraudster!

At any rate, it is necessary for the individual to desist from the sin he repented from; if not then his repentance is rejected, and it will not profit him before Allah, the Mighty and Sublime.

Refraining from sin could be from a sin pertaining to Allah's right; for such, it suffices that you repent between you and your Lord. It is not necessary - rather we say, it is not permissible - for you to tell the people about a prohibited act you committed or an obligation you abandoned since that was between you and Allah. For the fact that Allah has covered you out of His favour and screened you from people, then do not tell anybody about it after you have repented to Allah.

The Prophet (ﷺ) said, "All of my *Ummah* will be pardoned except those who publicly announce sins."⁽¹⁾ An example of publicly announcing sin as explained in the hadeeth is, "That he does a thing in the night and wakes up haven been concealed by Allah and then he says, 'O So-and-so, I did such-and-such last night...'"⁽²⁾ to the end of the hadeeth.

However, some scholars say: If one commits a sin which attracts a prescribed punishment, then it is not wrong for him to go to the leader who can implement such punishments - such as the ruler - and confess that he had committed such-and-such sin and wants to be cleansed of it. Even at that, the best thing is for him to conceal himself; that is the most preferred thing.

Meaning, it is allowed for him to go to the ruler if he commits a sin with a prescribed punishment such as illicit sexual intercourse and say - for example -, that he has done such-and-such and desires that the punishment is implemented since the Prescribed Punishments are expiations for the sin.

But as for other sins, keep them to yourself just as Allah has concealed them (for you). Likewise illicit sexual intercourse and the like; keep them to yourself - vis-à-vis others apart from the ruler -, do

1 Reported by al-Bukhaari in the Book of Manners, Chapter on the Believer Covering Himself; no. 6069, and Muslim in the Book of Asceticism and Mind Softeners, Chapter on Prohibition of the Individual Tearing Off His Own Covering; no. 2990.

2 Its reference had been given.

not humiliate yourself. As long as you have repented between yourself and Allah – the Exalted -, Allah accepts repentance from His servants and overlooks their wrongdoings.

But if the sin has to do the creatures; if it involves money, it is essential for you to return it to its owner; the repentance will not be accepted except after settling it. An example is if you had stolen money from an individual and later turn to Allah in repentance, the stolen wealth must be returned to its rightful owner.

Likewise if you deny an individual of his right; for instance, you are indebted to a person and then you deny it and then repent. You must go to him and confess to him so that he takes back his right. If he (i.e., the owner) has died, you must give it to his heirs. If you do not know them or the man suddenly disappeared and you know not his abode, then give the money out as charity on his behalf by way of ridding yourself of it. Allah – free is He from all imperfections – knows it and He will bring it to him.

But if the sin you committed against a human being is – for example - an act of beating or the like, go to him and give him the chance to beat you in the same manner you had beaten him. If it was on his back, then on your back; his head for your head or on any other place you beat him. Let him take revenge on you based on the saying of Allah, the Exalted,

﴿لَعَلَّنَا نَبِّعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْفَاعِلِينَ﴾

“The recompense for an evil is an evil like it thereof...” (Ash-Shooraa: 40).

And His saying:

“Then whoever transgresses the prohibition against you, you transgress likewise against him” (Al-Baqarah: 194).

If it was through speech; that is to say, harm caused with a speech such as haven abused him publicly or rebuked or humiliated him, then it essential for you to issue apologies to him according to whatever conclusions you both reach; even if he says, “I will not forgive until you give me so-and-so Dirham”, give it to him.

Fourthly: If the right has to do with backbiting; i.e., you had made slanderous comments and defamed him before the people in his

absence. The scholars hold different views regarding that: Some hold that you must approach him and say: “O so-and-so, I slandered you publicly; kindly forgive and pardon me.”

Others view that: Do not go to him; it rather requires further explication! If he had known about the backbiting, then you must approach him for pardon. But if not, do not go to him. Seek forgiveness for him and extol his virtues in the same sittings where you defamed him. Good deeds certainly eliminate the evil ones.

This is the most preponderant view; i.e., if the individual wasn't aware that you had slandered him, it suffices for you to mention his virtues in the same gathering you had slandered him and ask forgiveness for him. You could say, “O Allah, forgive him” as is reported in the hadeeth, “**The expiation regarding an individual you backbite is to ask forgiveness for him.**”⁽¹⁾ While repenting, the rights must be returned to their rightful owners.

The fourth condition: The determination never to repeat it in the future. If you still mean to do it again whenever an opportunity arises; then the repentance is not sound. Such as an individual – and the refuge is with Allah – who uses his possessions in disobedience to Allah; he buys intoxicants with it, travels to foreign countries to commit illicit sexual intercourse – and the refuge is with Allah – and drinks! But he was later afflicted with poverty and begins to say: “O Allah, I repent to you” while lying, still desirous that if things return to their former state, he will go back to the sins.

This is an ineffective repentance; whether you repent or not, you do not have the capability to commit the act of disobedience. Some people would be afflicted with poverty and so, they say, “I have refrained from sins.” Yet, he says to himself that if what he lost returns to him, he would go back to the sin again. Such repentance is unacceptable because it is inefficient since it will not bring any advantage to the individual.

The fifth condition: The repentance should be during the time repentance will be accepted. If he repents at a time repentance ceases

1 Reported by Ibn Abee Dunya in As-Samt no. 291, Aboo Shaykh in At-Tawbeekh wa at-Tanbee no. 211, and Al-Kharaa'itee in Masaaweel- Akhlaq no. 211. Imam al-'Iraaqee graded it weak in Al-Mughnee. Refer to Al-Ihya' (3/133). See also, Kash-ful-Khafaa (2/133) for the various chains of the report. But Al-Albaanee graded it weak as well as in As-Silsilat al-Ahaadeethi d-Da'eefah no. 1519.

to be accepted, the repentance will not benefit him. And that is of two forms:

The first form: That relating to each individual.

The second form: That which is general.

As for the first form: Repentance must be before the expiration of the appointed time; that is, before death. If it comes after the individual's demise, it will not benefit him according to Allah's saying:

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنِّ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَرَاءُ وَلَكِنَّا أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝١٨﴾

"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and says: 'Now I repent.'"
(An-Nisaa: 18).

Those have no repentance!

He, the Exalted, said,

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ، وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ۝٨٤ فَلَمَّا يَكُ يَنْفَعُهُمْ يُبْغَضُهُمْ لَمَّا رَأَوْا بَأْسًا سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ، وَخَسِرَ هُنَاكَ الْكَافِرُونَ ۝٨٥﴾

"So when they saw our punishment, they said: 'We believe in Allah alone and reject all that we used to associate with Him as partners' Then their faith could not avail them when they saw our punishment. (Like) this has been the way of Allah in dealing with His slaves. And there the disbelievers lost utterly."
(al-Ghaafir: 80-85).

When the individual faces death during his last moments, he would have lost any hopes of life and as such, his repentance at this point is out of place. After losing hope of living and knowing that he will not live long, he then starts repenting! This is repentance due to the compelling circumstance. As such, it will not benefit him neither will it be accepted from him. Repentance must come before (this moment).

The second form: i.e., that which is general; the Messenger (ﷺ) said that, "Emigration will not cease until repentance ends, and

repentance will not cease until the sun rises from its place of set.”⁽¹⁾ When the sun rises from its place of set, then repentance will not bring advantage to anyone. Allah – free from all imperfections and Exalted - says:

﴿يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَتُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي

إِيْمَتِهَا خَيْرًا﴾ (١٥٨)

“The day that some of the signs of your Lord come to pass, no benefit will it bring for any person to believe then, if he had not believed before, nor earned good through his faith.” (al-Anaam: 158).

The phrase, “*some of the signs*” in the verse refers to the rising of the sun from its place of set as the Prophet (ﷺ) explained. Hence, it is essential that repentance comes at a time it will be accepted; otherwise, the individual’s repentance will not be accepted.

Then, the scholars - may Allah shower blessings on them – hold different opinions about whether repentance will be accepted while the individual commits other sins or not? They have three opinions on the matter:

1. Among them are those who view that repentance from a particular sin is acceptable even if the individual commits other sins. So his repentance for the sin will be accepted and his inequities will remain with him from other sins.
2. Others say: the repentance will not be accepted for the sin if he continues upon another sin.
3. Some others expatiate that: If the sin he persists in a sin similar to the one he is repenting from, the repentance will not be accepted. Otherwise, it will be accepted. For instance, a man who repents from consuming usury – and the refuge is sought with Allah - but he drinks alcohol and persists on it. Some among the scholars say: his repentance from usury will not be accepted; how can he claim to be repenting to Allah while indulging in sin?!

Certain others among the people of knowledge say: It will be accepted; because usury is a thing and consuming alcohol is another

¹ Its reference has preceded

thing altogether. This apparently is the view of the author – may Allah shower blessings on him. He said, “Repentance will be accepted regarding a sin despite indulgence in another sin according to the People of true knowledge.”

Thus, there is difference of opinion on this: some of them hold that it will be accepted while others view that it will not be accepted. But if it is of its kind, such as when the individual – and the refuge is with Allah – is afflicted with illicit sexual intercourse and lustful gazing at women or the like, will his repentance from illicit intercourse be accepted while he still promiscuously glances at women? Or vice versa?

This is also differently viewed; some of them hold that such repentance is sound, and among them are those who accept that the repentance is not right. However, the correct opinion is that repentance from a particular sin while persisting in another will be accepted. However, the fellow will not be referred to as a *Taaib* (repentant) in the absolute sense. Likewise, he will not deserve the commendation of the truly repenting servants since he has not fully repented; he has rather made a deficient repentance.

Although he repented from this sin and its liability shall be lifted off him, he does not deserve to be attributed with absolute repentance. It will rather be said that: This person’s repentance was deficient and inadequate. This is the opinion the mind is comfortable with; that he will not be generally referred to as a repentant and he will not be deprived of the benefits of the repentance he gave.

The author - may Allah shower blessings on him - said, “The texts of the Qur’an and Sunnah are numerous, pointing to the obligation of repentance from all sins.” And he spoke the truth - may Allah shower blessings on him -, there are many verses that encourage repentance, explain its virtues and rewards; likewise narrations from the Prophet (ﷺ).

Allah – the Exalted - has explained in His Book that He – free is He from all imperfections - loves the repenting servants and those who purify themselves. The *Tawwaboona* (repenting servants) are those who regularly turn to Allah in repentance; whenever they commit a sin, they repent to Allah.

Then, the author mentioned, among other verses, Allah’s saying:

“And all of you beg Allah to forgive you all, O believers, that you

may be successful.” (An-Noor: 31).

With this statement, Allah ended the two verses commanding lowering the gaze; i.e., His saying that:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانَهُنَّ
أَوْ إِخْوَانَهُنَّ أَوْ بَنَى إِخْوَانِهِنَّ أَوْ بَنَى أَخَوَاتِهِنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ
التَّابِعِينَ غَيْرَ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾﴾

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is well acquainted with what they do. And tell the believing women to lower their gaze and protect their private parts...”

It continues till His saying, “...or small children who have no sense of feminine sex. And let them [the women] not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.” (An-Noor: 30-31).

This verse contains evidence that casting licentious gazes and illicit sexual intercourse requires repentance by obligation. *Gadd al-Basar* (as it occurs in the Arabic text) means; lowering and not casting gazes indiscriminately. This is because to abandon the lowering of the gaze and sexual abstinence is among the means to destruction, wretchedness and affliction.

It is authentically reported that the Prophet (ﷺ) said: “I have not

left behind any *Fitnah* (trial) more harmful to men than women”⁽¹⁾; “Certainly, the first *Fitnah* (trial) of the Children of Israel was through women.”⁽²⁾

For this reason, our enemies - the enemies of Islam; and in fact, Allah’s enemies and the foes of His Prophet among the Jews, the Christians, the idolaters, the Communists and their likes together with their agents, stooges and followers; all these people - strive very hard and relentlessly to corrupt the Muslims through their women. They call to women’s public display of adornments, free mixing of women and men, and immorality. They invite to these evils with their tongues, pens and actions - and the refuge is with Allah - because they know that the great tribulation that can make the individual become unmindful of his Lord and his religious duties is that through women.

The woman can even seduce the people of intellect as the Prophet – peace and blessings be upon him – addressing the women, said, “I have not seen a weak minded and of incomplete religion who easily confounds a strong-willed man than each of you.”⁽³⁾ Do you need anything clearer than this?

They easily confound the strong-minded man – who is determined and sound in his intellect; how about the feeble-minded, indecisive, indifferent, bereft of religious consciousness and manhood? The situation will be extremely worse – the refuge is with Allah.

But the sound-minded man is confounded by the woman – we ask for Allah’s protection – and that is the reality. For this reason, Allah the Exalted after giving the order to lower the gaze, said,

“And all of you beg Allah to forgive you all, O believers, that you may be successful.” (An-Noor: 31).

His saying - the Mighty and Sublime -: “*And all of you beg Allah to forgive you all*” proves that it is incumbent on us – and in fact

- 1 Reported by Al-Bukhaari in the Book of Marriage, Chapter on What Must Be Avoid of Making Evil Omen With Women; no. 5096, and Muslim in the Book of Heart Softeners, Chapter on Majority of the Dwellers of the Paradise Are the Poor and Majority of the Dwellers of the Hell are Women; no. 2740 and 2741.
- 2 Reported by Muslim in the Book of Heart Softeners, Chapter on the Majority of the Dwellers of the Paradise are the Poor and Majority of the Dwellers of the Fire are the Women; no. 2742.
- 3 Reported by Al-Bukhaari in the Book of Menstruation, Chapter on The Menstruating Woman Leaving the Fast; no. 304, and Muslim in the Book of Eemaan, Chapter on Weakness of Eemaan Due to Reduced Good Deeds; no. 79.

obligatory on us – to regularly enjoin repentance; we should help look after one another: Has the individual repented from his sin or he still persists in it owing to the fact that the verse was address to us all: *“And all of you beg Allah to forgive you all, O believers.”*

His saying: *“...that you may be successful”* indicates that repentance is one of the paths to success. The word, *Falaah* (success), according to the scholars of Qur’an exegesis and Arabic Linguistics, is a comprehensive word with which the desired is attained and the dreaded is taken away. So, it is a word that entails the good of this world and the Hereafter.

Everybody seeks the good of this life and the Hereafter. You will not find any individual - even the disbeliever - except that he seeks good things. However some are granted while some are not. A disbeliever would wish for the good although he desires the good of the world because he is like the beast, the worst of the entire living creatures in the sight of Allah:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ﴾

“Verily, the worst of moving (living) creatures before Allah are those who disbelieve, - so they will not believe.” (Al-Anfaal: 55).

He is worse than any moving creature on the surface of the earth. Nevertheless, he wants the good, luxury and comfort of this world. However it is his own paradise – i.e., this worldly life – while the Hereafter – and the refuge is with Allah – is the place for his torment and perdition.

The point here is that everybody desires success but according to peculiar resolve. The believer desires success in this world and the Hereafter while the disbeliever does not believe in the Hereafter and so, he only desires the success of this world.

Among the means to success is turning to Allah - the Mighty and Sublime – in repentance as contained in the verse:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allah to forgive you all, O believers, that you may be successful.” (An-Noor: 31).

That is to say; for you to achieve success by way of attaining the desired and taking away the dreaded.

Allah alone grants success.

HADEETH 13 AND 14

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«وَاللَّهِ! إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».
رواه البخاري .

وَعَنِ الْأَعْرَبِيِّ بْنِ يَسَارٍ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا
أَيُّهَا النَّاسُ! تَوُوبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوهُ فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةَ مَرَّةً»
رواه مسلم .

*Abu Hurairah ؓ reported: I heard Messenger of Allah ﷺ saying:
“By Allah, I seek Allah’s forgiveness and repent to Him more than
seventy times a day.” [Al-Bukhari]*

*Al-Agharr bin Yasar Al-Muzani ؓ narrated that the Messenger
of Allah ﷺ said, “Turn you people in repentance to Allah and beg
pardon of Him. I turn to Him in repentance a hundred times a
day.” [Muslim]*

COMMENTARY

The explanation about what the author – may Allah shower blessings on him - mentioned had been given, regarding the obligation of repentance, its conditions and what he cited in the verses indicating its obligation.

These two hadeeths have been cited by the author - may Allah shower blessings on him – by way of providing evidence for the matter from the *Sunnah* because the more evidences collect regarding a matter, the stronger, more emphasized and authoritative it becomes.

So he gave the hadeeth of Abu Hurayrah that the Prophet (ﷺ) swore that he would seek forgiveness from Allah and repent to Him more than seventy times daily.

And this is the Messenger – peace and blessings be upon him - who has been forgiven his previous and future sins by Allah; he would seek forgiveness more than seventy times everyday.

In the Hadeeth of Al-Agarr bin Yasaar Al-Muzaniy, it said that the Prophet (ﷺ) said, “O people! Repent to Allah and ask for His forgiveness; I turn to Him in repentance everyday a hundred times.” The two narrations contain evidence that seeking repentance is mandatory because the Prophet (ﷺ) enjoined it saying, “O people! Repent to Allah.” So when the individual turns in repentance to his Lord, he gets two benefits therefrom:

The first benefit: Obedience to the command of Allah and His Messenger; and obeying the order of Allah and His Messenger entails every good; success in this world and the Hereafter lies in obeying Allah and His Messenger – ﷺ.

The second benefit: Following the example of the Allah’s Messenger (ﷺ) who would turn to Allah in repentance a hundred times daily. That is to say; he would say, “I repent unto Allah”, “I repent unto Allah”, “I repent unto Allah”...

Repentance requires being honest such that once a person repents to Allah, he refrains from the sin. But for the person who only repents upon his tongue while his mind still clings to committing the sinful act or abandoning acts of obligation; or that he repents to Allah with sheer utterance while his limbs persist on committing evils, his repentance will not benefit him. It rather resembles a mockery of Allah - the Mighty and Sublime!

How would you say, “I repent to Allah” from a particular sin while you persist on it? Or that you say, “I repent to Allah” from a particular sin while you are still very determined to do it?

If a person relates with his fellow human in this manner, the individual will fuss that, “this person is making fun of and mocking me!” “How will he renounce an action before me while he still engages in the very act? This is nothing but ridicule and joke!” Then, how about the Lord and the Cherisher of the worlds?

There are some people who claim that they have repented from

consuming usury but – and the refuge is with Allah - he still persists on it! He deals in usury openly and deceivingly. We had explained previously that the one who deals in usury deceivingly commits a greater sin and offence than the one dealing in it openly. This is because the one dealing in it deceivingly wrongs his soul in two ways:

Firstly through engaging in usury; and

Secondly, trying to deceive Allah - the Mighty and Sublime -, as if Allah – and free is He from all imperfections and Exalted is He – knows not. This is common among people nowadays. As for those who deal in usury openly, their matter is clear; but the one who deals in usury in disguise and deception, he have goods stocked the shop for years. Then, a rich man would come with a poor man, leading him to the slaughterhouse - and the refuge is with Allah! He would approach this individual with old supply of goods and sell them to the poor man on credit in a false sale. They would all really know that it is not a genuine sale because the buyer – debtor - will neither check nor look at the goods. It does neither concern him; in fact, bags of sand are sold to him as rice or sugar, he would accept it since that does not bother him.

His concern is rather to fulfill a particular need, and so, it is sold to him – for example – for at ten thousand for the period of one year. He would leave without removing it from the shop. Subsequently, this debtor sells it back to the original owner at nine thousand, for example. Hence, this debtor is cheated from two angles: the rich man who provided the credit facility and from the side of the store owner.

They would claim that such a transaction is correct; in fact, they name it *at-Tas-heeh* (validating). They say, “Come here, let me engage you in *Tas-heeh*” or “I will transact a *Tas-heeh* dealing with you on with so-and-so.” *Subhaana Allah* (Allah is free from all imperfections)! Is this *Tas-heeh*?! This is rather *Talteekh* (staining [the soul]) with evils - and the refuge is with Allah!

For this reason, it is incumbent - if we are truthful with our repentance to Allah the Exalted - to genuinely desist from sins and evils. We must despise them and be full of remorse for committing them so that the repentance will be one done sincerely.

These two hadeeths contain: proof that our Prophet, Muhammad (ﷺ), is most devout to worship among humans. And rightly so, he is

most god-fearing and pious and the most knowledgeable of us - may Allah's peace and blessings be upon him.

It also contains evidence that he – peace and blessings be upon him - is the teacher of good qualities with his speech and actions. He would seek forgiveness from Allah and enjoin the people to do the same. So, they follow his lines of conduct by obeying his orders and imitating his deeds. It shows that he – may Allah's peace and blessings be on him - was absolutely sincere with the *Ummah*.

Therefore, it is compulsory for us to emulate him. Whenever we give the people an order, we should be the first to implement it. Likewise, whenever we forbid them a thing, we should be the first to avoid it. This is how the one who invites to Allah's religion should really be; in fact, that is how really to call unto Allah – the Mighty and Sublime -: that you translate what you order into action and avoid what you forbid just as the Messenger (ﷺ) would order us to turn to Allah in repentance and he – peace and blessings be upon him – would seek repentance more than we do.

We ask Allah to pardon us and you too; and to guide us and you to the right path.

Allah alone grants success.

HADEETH 15

وَعَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ الْأَنْصَارِيِّ خَادِمِ رَسُولِ اللَّهِ ﷺ، رَضِيَ
الله عنه قال: قال رسول الله ﷺ: «لِلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ
سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ» متفق عليه . وفي رواية
لمُسْلِمٍ: «لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى
رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَأَنْفَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَأَيْسَ مِنْهَا، فَأَتَى
شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، وَقَدْ أَيْسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ
بِهَا، قَائِمَةٌ عِنْدَهُ، فَاخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي

وَأَنَا رَبُّكَ، أَخْطَأُ مِنْ شِدَّةِ الْفَرَحِ.

Anas bin Malik Al-Ansari, the servant of the Messenger of Allah narrated: Messenger of Allah ﷺ said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)."

[Al-Bukhari and Muslim]

In another version of Muslim, he said: "Verily, Allah is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Rubb.' He commits this mistake out of extreme joy."

COMMENTARY

The statement of the author - may Allah shower blessings on him - : "The servant of the Prophet": was owing to the fact that Anas - may Allah be pleased with him - was brought by his mother to the Prophet (ﷺ) when he arrived Madeenah. She said to him, "This is Anas bin Malik. He will serve you." The Prophet (ﷺ) accepted and Anas became one of his servants.

Anas - may Allah be pleased with him - mentioned that the Messenger of Allah (ﷺ) said: "Verily, Allah is more delighted with the repentance of His slave, when he turns in repentance to Him" than this man who suddenly found his missing camel. He then cited the narration:

A man was travelling in the desert alone without water or food or any human being and his camel got missing. That is to say; it got lost and he started searching for it but could not find it. So he went and relaxed under a tree, awaiting death. He lost any hope of finding his camel or living because his food and drink were on the missing camel.

While he was in that state, all of a sudden, he found his camel

standing before him with its reins hanging on the tree under which he slept. This is unimaginable! No one can imagine this joy except whoever has any similar experience. It was a great joy; the joy of life after death! He got hold of the camel's rein and exclaimed, "O Allah! You are my slave and I am Your Lord!" He intended to praise Allah by saying: "O Allah! You are my Lord and I am Your servant" but out of extreme joy, he erred and inverted the matter, saying, "O Allah! You are my slave and I am Your Lord."

Among the points of benefits in this Hadeeth is: proof of Allah's Delight over His servant's repentance when he turns to Him for pardon, and that He – free is He from all imperfections – greatly loves that. That is not because He needs our deeds and repentance – Allah is Self-Sufficient of us – but for the fact that He loves benevolence. He loves to pardon and forgive than taking retribution and punishing. Hence, He is delighted with the individual's repentance.

This Hadeeth provides incentive for seeking repentance because Allah loves it and it is advantage for the servant.

Likewise, it affirms (Allah's Attribute of) Joy. So Allah – free is He from all imperfections – joys and becomes annoyed and loves. However, these Attributes are not like ours because Allah says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

"There is nothing like Him; and He is the All-Hearer, the All-seer." (Ash-Shooraa: 11)

It is rather Joy that befits His Greatness and Majesty, and it does not resemble the joy of the creatures.

It also contains: evidence that if a person errs in an utterance even if he mistakenly utters disbelief, he will not be held accountable. This man uttered a statement of disbelief since an individual's saying to his Lord, "You are my slave and I am Your Lord" is undoubtedly disbelief. But because it resulted mistakenly, out of extreme joy – he erred not knowing what to say - he was excused. So, if a person makes a mistake in an utterance, a statement of disbelief, he will not be held responsible for it.

The same applies to similar other statements; if a person mistakenly abuses the other or divorces his wife or frees his slave, mistakenly,

without intent, nothing results from all these because he did not intend them just like an unintentional oath; Allah says:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ﴾ (٢٢٥)

“Allah will not call you to account for that which is unintentional in your oath, but He will call you to account for that which your hearts have earned.” (Al-Baqarah: 225).

This is in contrast to a person who mocks (the signs of Allah); uttering a statement of disbelief by way mockery constitutes disbelief; even though he was only joking according Allah’s saying:

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ

كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾ لَا تَعْنِذُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾ (١٦)

“If you ask them they declare: ‘we were only talking idly and joking.’ Say, was it at Allah, and His Ayaat (proofs, signs and revelations) and His Messenger that you were mocking. Make no excuse you had disbelieved after you had believed.” (At-Tawbah: 65-66).

The mocker means his statement together with what it connotes but by way of jest and mockery. Hence, he becomes a disbeliever; contrary to the individual who does not intend it; the utterances of such are not given attention.

Allah alone grants success.

HADEETH 16, 17, 18

وَعَنْ أَبِي مُوسَى عَبْدَ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا» رواه مسلم .

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قال: قال رسول الله ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ» رواه مسلم . وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنهما عن النَّبِيِّ ﷺ قال: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرَغِرْ». رواه الترمذي وقال: حديثٌ حسنٌ .

Abu Musa Al-Ash'ari ؓ reported: The Prophet ﷺ said, "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west." [Muslim]

Abu Hurairah ؓ narrated: Messenger of Allah ﷺ said, "He who repents before the sun rises from the west, Allah will forgive him." [Muslim]

'Abdullah bin 'Umar bin Al-Khattab ؓ reported that the Prophet ﷺ said, "Allah accepts a slave's repentance as long as the latter is not on his death bed (that is, before the soul of the dying person reaches the throat)." [At-Tirmidhi, who categorised it as Hadith Hasan]

COMMENTARY

The three hadeeths mentioned by the author - may Allah shower blessings on him - all relate to repentance.

As for the hadeeth of Abu Musa, the Messenger (ﷺ) said, "Allah will continue to stretch out His Hands in the night so that the sinners of the day will repent. And He will stretch out His Hands during the day so that the sinners of the night will repent until the sun rises from its place of set."

This is out of Allah's Generosity, the Mighty and Sublime. He accepts repentance even if it is delayed. If a person commits a sin during the day, Allah – the Mighty and Sublime - will certainly accept his repentance even if he repents at night. Likewise, if he commits a sin

at night and repents during the day, Allah – the Exalted - will accept his repentance. In fact, Allah – the Exalted - stretches out His Hands to receive this repentance which comes from His believing servant.

This hadeeth contains evidence: for Allah's Love of repentance. It had been mentioned in the previous hadeeth in the story of the man who lost his riding camel and later found it, that Allah is Happy with the repentance of His believing servant when he turns to him in repentance than the joy of this man after finding his riding camel.

From the points of benefits in the hadeeth of Abu Musa is: Affirming that Allah – the Exalted - has Hand; and it is so. He in fact has two Hands - the Mighty and Sublime - as He – the Exalted -:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾ (٦٤)

"The Jews say: 'Allah's Hands are tied up (i.e. He does not give and spend of His bounty). Be their hands tied up and be they accursed for what they uttered. Nay, both His hands are widely out stretched.'" (Al-Maaidah: 64).

As for the Hand He affirms for Himself – in fact the Two Hands -, it is incumbent for us to believe in them that they are affirmed for Him. However, it is not permitted for us we assume that they are like our own hands. This is because Allah says in His Book:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١١)

"There is nothing like Him; and He is the All- Hearer, the All-Seer." (Ash-Shoorah: 11).

Likewise for whatever you come across among the Attributes of Allah; you must affirm them for Him - the Mighty and Sublime - but without comparing it to the attributes of the creatures since nothing compares to Allah; neither in His Essence nor Attributes - the Mighty and Sublime.

The hadeeth also contains the fact that: Allah – free is He from all imperfections – will accept the repentance of the servant even if it is delayed. However, it is obligatory to repent promptly because one would not know; he may be overtaken by death before he repents (if he seeks to postpone repentance). Hence, it is obligatory to hasten to

ask for repentance; but yet, Allah will pardon the servant even if he delays repentance.

There is evidence in this hadeeth as well that: Once the sun rises from its place of set, acceptance of repentance ceases. Meanwhile, a questioner may ask: Will the sun ever rise from its place of set? What is known is that the sun rises from the east!

We say: Yes, that is the established thing since Allah created the sun till the present day. However, during the end times, Allah will order the sun to return to its place of rise and its movement will be reversed. So it will rise from its place of set. When the people see it, they will all believe including the disbelievers like the Christians, the Jews, the Buddhists, the Communists and others, they will all believe. But whoever does not believe before the sun rises from its place of set will not derive advantage from his belief at that time.

Likewise, everyone will repent; but whosoever does not repent before the sun rises from its place of setting will not have his repentance accepted. This is because everybody will witness this sign and whenever a warning sign comes; neither repentance nor belief will be of advantage!

The hadeeth of Abu Hurayrah - may Allah be pleased with him - that Allah - free is He from all imperfections - will accept repentance in as much as the sun has not risen from its place of setting is similar to the hadeeth of Abu Musa discussed above.

As for the hadeeth of Ibn Umar that, “Allah accepts the repentance of His slave as long as he has not gurgled”: that is, as long as the soul has not reached the throat. Once the soul reaches the throat, repentance will be of no effect. Other texts expounded that once the soul reaches the throat, repentance will be of no advantage. Allah - the Exalted - said,

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ﴾

﴿قَالَ إِنِّي تَبْتُ أَفَنَ﴾

“And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: ‘now I repent.’” (An-Nisaa: 18).

Therefore, it is incumbent upon you, my Muslim brother, to hasten to repent to Allah - the Mighty and Sublime - from sins, you should refrain from your previous sins, uphold the obligations you held lightly and beg Allah to accept your repentance.

Allah alone grants success.

HADEETH 19

وَعَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: مَا جَاءَ بِكَ يَا زُرُّ؟ فَقُلْتُ: ابْتِغَاءَ الْعِلْمِ، فَقَالَ: إِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضَى بِمَا يَطْلُبُ، فَقُلْتُ: إِنَّهُ قَدْ حَكَ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ، وَكُنْتُ امْرَأًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَجِئْتُ أَسْأَلُكَ: هَلْ سَمِعْتَهُ يَذْكُرُ فِي ذَلِكَ شَيْئًا؟ قَالَ: نَعَمْ، كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا - أَوْ مُسَافِرِينَ - أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلِيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ، لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ. فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ فِي الْهَوَى شَيْئًا؟ قَالَ: نَعَمْ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهَوْرِيٌّ: يَا مُحَمَّدُ! فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ نَحْوًا مِنْ صَوْتِهِ: «هَؤُلُمُ» فَقُلْتُ لَهُ: وَبِحَاكَ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ، وَقَدْ نُهِيَْتَ عَنْ هَذَا! فَقَالَ: وَاللَّهِ! لَا أَغْضُضُ. قَالَ الْأَعْرَابِيُّ: الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقُوا بِهِمْ؟ قَالَ النَّبِيُّ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ» فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ أَبَا مِنْ الْمَغْرِبِ مَسِيرَهُ عَرْضَهُ أَوْ يَسِيرِ الرَّاكِبِ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا. قَالَ سُفْيَانُ أَحَدُ الرُّوَاةِ: قَبْلَ الشَّامِ خَلَقَهُ اللَّهُ تَعَالَى يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مَفْتُوحًا لِلتَّوْبَةِ

لا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ. رواه الترمذي وغيره وقال: حديث

حسن صحيح .

Zirr bin Hubaish reported: I went to Safwan bin 'Assal ؓ to inquire about wiping with wet hands over light boots while performing Wudu'. He asked me, "What brings you here, Zirr?" I answered, "Search for knowledge." He said, "Angels spread their wings for the seeker of knowledge out of joy for what he seeks." I told him, "I have some doubts in my mind regarding wiping of wet hands over light boots in the course of performing Wudu' after defecation or urinating. Now since you are one of the Companions of the Prophet ﷺ, I have come to ask you whether you heard any saying of the Prophet ﷺ concerning it?" He replied in the affirmative and said, "He instructed us that during a journey we need not take off our light boots for washing the feet up to three days and nights, except in case of major impurity (after sexual intercourse). In other cases such as sleeping, relieving oneself or urinating, the wiping of wet hands over light boots will suffice." I, then, questioned him, "Did you hear him say anything about love and affection?" He replied, "We accompanied the Messenger of Allah ﷺ in a journey when a bedouin called out in a loud voice, 'O Muhammad.' The Messenger of Allah ﷺ replied him in the same tone, 'Here I am.' I said to him (the bedouin), 'Woe to you, lower your voice in his presence, because you are not allowed to do so.' He said, 'By Allah! I will not lower my voice,' and then addressing the Prophet ﷺ he said, 'What about a person who loves people but has not found himself in their company.' Messenger of Allah ﷺ replied, 'On the Day of Resurrection, a person will be in the company of those whom he loves.' The Messenger of Allah then kept on talking to us and in the course of his talk, he mentioned a gateway in the heaven, the width of which could be crossed by a rider in forty or seventy years."

Sufyan, one of the narrators of this tradition, said: "This gateway is in the direction of Syria. Allah created it on the day He created the heavens and the earth. It is open for repentance and will not be shut until the sun rises from that direction (i.e., the West) (on Doomsday)." [At-Tirmidhi, who categorised it as Hadith Hasan

Sahih]

COMMENTARY

This is one of the Hadeeths cited by the author – may Allah shower blessings on him - regarding repentance; it explains when the acceptance of repentance will cease. However, it contains other points of benefits:

Such as: Zirr bin Hubaysh came to Safwan bin Assal - may Allah be pleased with him – to study. So Safwan bin Assal said to him: “The angels spread their wings for the seeker of knowledge out of joy for what he seeks.”

This great benefit demonstrates the virtue of knowledge and seeking it. And reference here is to knowledge of *Sharee'ah*; that is to say, knowledge of what the Prophet (ﷺ) came with. As for mundane knowledge, it is for worldly benefits. But what is admired and commended (here), encouraged and mentioned with high regards in the Qur'an and the Sunnah is the study of what the Prophet (ﷺ) has brought.

It is a form of Jihad in the path of Allah because this religion is built upon two things: Knowledge with exposition; and weapons: sword and arrow. Some of the scholars even say that: “Seeking knowledge is better than Jihad in the path of Allah with weapon” because the *Sharee'ah* is preserved only with knowledge. Likewise, Jihad in the path of Allah with weapons is built upon knowledge; neither will the fighter travel, fight, shed blood, share war booty nor deal with the captives except according to acknowledge. Hence knowledge is everything.

Therefore, Allah - the Mighty and Sublime - says:

﴿يَتَّيِبُهُمُ اللَّهُ إِذَا قِيلَ لَهُمْ تَقَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَهُمْ ۚ وَإِذَا قِيلَ لَهُمْ أَنْشُرُوا فَانْشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“Allah will exalt in degree those of you who believe and those who have been granted knowledge.” (al-Mujadilah: 11)

The angels' spreading their wings for the seeker of knowledge is out of joy with what he seeks; out of respect and high esteem for him. That an individual wonders and says, "But I can't feel that" does not contradict this fact because when a report is authentically transmitted from the Messenger (ﷺ) it is like a thing directly experienced.

Consider his saying – peace and blessings be upon him – that, "Our Lord -Blessed is He and Exalted - descends to the lowest heaven every night during the last one-third and says, 'Who will call upon me so that I answer him, and who will ask from Me so that I give him and who will seek forgiveness from Me so that I forgive him.'"⁽¹⁾

We do not hear this statement from Allah - the Mighty and Sublime - but for the fact that it is authentically narrated from our Prophet ﷺ, it is as if we heard it. Hence, it is obligatory on us to believe in what the Messenger (ﷺ) said and is authentically reported from him regarding the matters of the Unseen. We should be convinced of them as if we witness them with our eyes or hear them with our ears.

Then, Zirr bin Hubaysh told Safwan bin Assal that he was contemplating about (the issue of) wiping over the leather socks after passing urine or emptying the bowels. That is to say, Allah - the Mighty and Sublime - mentioned in the Qur'an that,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ﴾

"O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over your hands, and wash your feet up to the ankles." [al-Maidah: 6].

So Zirr said, "I am being unsure"; meaning that, "The issue of wiping over the leather socks after emptying the bowels is becoming unclear to me; is it allowed or not?

Safwan bin Asaal - may Allah be pleased with him – then explained to him that it is permissible for the reason that the Prophet (ﷺ) had

1 Reported by Al-Bukhaari in the Book of the Late-Night Prayers, Chapter on Prayer late in the Night; no. 1145, and Muslim in the Book of the Travelers Prayer, Chapter on Encouragement Towards Supplicating and Giving Remembrance of Allah During the Late Night; no. 758.

ordered them not to remove their leather socks whenever they are on a trip except when they are due for the ritual bath and not defecation or urination and sleep. Accordingly, this shows the permissibility of wiping over the leather socks. Rather, wiping over the leather socks is better whenever a person is wearing them.

It is authentically reported in the two *Saheehs* in the hadeeth of Mughirah bin Shu'bah - may Allah be pleased with him - that he was with the Prophet (ﷺ) during a journey. The Prophet (ﷺ) performed the Ablution and Mughirah wanted to remove his leather socks for him the Prophet (ﷺ) said, **"Leave them; I wore them while in a state of purity."** So he (ﷺ) only wiped over them.⁽¹⁾

This contains clear evidence that the best thing for the individual wearing a pair of stockings or leather socks is to wipe over them and not to wash his two feet.

Another lesson is that: When the individual finds difficulty understanding a matter, we should ask and find out from those more knowledge about it in order to remove any ambiguities from his mind about the matter. This is because an individual may hear something from the rulings of the *Sharee'ah* and become bemused, skeptical and hesitant. He would not ask the one who will clarify his doubts. This is a mistake; it is rather incumbent upon an individual to find out until he gets a good response that clarifies his doubts.

Zirr bin Hubaysh - may Allah shower blessings on him - asked Safwan bin Assal - may Allah be pleased with him - about wiping over the leather socks; whether has any evidence from the Messenger of Allah (ﷺ) about that and he said, "Yes, he would order us during journeys or when we travel not to remove our leather socks except due to sexual impurity but not defecation or urination or sleep."

This hadeeth contains evidence affirming wiping over the leather socks. The narrations from the Messenger (ﷺ) regarding it reach *Mutawaatir*⁽²⁾ and the People of the *Sunnah* uphold that. In fact, some among the people of knowledge who compiled books on Islamic creed mentioned wiping over the leather socks in books on Creed. This is because the *Raafidah* contradict this *Sunnah*; they refuse to affirm wiping over the leather socks, rejecting it. Amazingly, Ali bin

1 Reported by Muslim in the Book of Purification, Chapter on Wiping over the Leather Socks; no. 273.

2

Abi Taalib - may Allah be pleased with him - was one of those who reported (the *Sunnah*) of wiping over leather socks!

Yet, they reject it and do not accept it. Wiping over the leather socks was among the symbols of the People of the *Sunnah*. It was well-known among them. To them, it was a practice undoubtedly reported from the Messenger of Allah (ﷺ).

Imam Ahmad said, "I do not have any doubts about wiping over the leather socks." He also said, "This is a matter having forty hadeeths from the Prophet (ﷺ) and his Companions." However, wiping over the socks has some conditions:

The first condition: They should be worn while in a state of purity because the Prophet (ﷺ) said to Mughirah bin Shu'bah - may Allah be pleased with him - when he wanted to remove the Prophet's leather socks that, "Leave them because I wore them while in a state of purity." And he wiped over them.

It does not matter whether he had actually washed the legs during that purification or that he only wiped over the leather socks. For example, if performs a complete ablution and washes his feet and then wears the socks – whether stockings or the leather socks -, he would have worn them while in a state of purity. Likewise, if he wore the leg coverings and wiped over them and then he needed to wear another covering over the first which he had wiped while in a state of purity, it suffices for him to wipe the second. Nevertheless, the accepted period for wiping will begin to count from the time of wearing the first leg covering and not the second. This is the correct view; that if he wears any leg covering over a wiped leather socks, he would wipe over the upper leather socks. However, the duration for the permissibility of wiping of the second will be based on the first.

The purification must be made with water; if he wears them after *Tayammum* (purification made with clean sand or earth), it is not accepted for him to wipe over them. For instance, a traveler who does not find water who then performs the *Tayammum* and wears the leather socks after purification by means of *Tayammum*. Thereafter, he finds water and intends to make the Ablution. In this case, he must remove the two socks and wash his two feet during the Ablution. He should not wipe over them in this case because he did not wear them after a purification in which he washed his feet because *Tayammum*

involves only two parts of the body: the face and the palms.

The second condition: Wiping is done in relation to a state of minor impurity. Hence, Safwan bin Assal said, "...except due to sexual impurity but not urination nor defecation or sleep." If an individual enters the state of sexual impurity, it does not suffice for him to wipe over the cotton or leather socks. He must remove them and wash the feet. This is because the major purification does not permit wiping except in case of necessity such as wiping over a bandage. For this reason, the head is not wiped (during major purification); it is rather washed as a matter of obligation while wiping suffices during minor purification.

Purification from sexual defilement is more emphasized and its impurity is major. As such, washing is compulsory; the socks are not wiped according to this hadeeth and for the fact that its meaning and connotation necessitates that.

The third condition: The wiping must be within the duration given by the Prophet (ﷺ); and that is a day and night for the resident and three days with their nights for the traveler as is authentically reported in the hadeeth of Ali bin Abu Taalib - may Allah be pleased with him - in *Saheeh Muslim*. He said, "The Prophet (ﷺ) stipulated three days with their nights for the traveler and a day and night for the resident."⁽¹⁾ That is, regarding wiping over the socks.

But when the stipulated period expires, it is not allowed to wipe; the socks must be removed and the feet washed. However if the stipulated period expires while you are still in a state of purity, continue on your state of purity; the expiration does not nullify the purity. But if you wish to perform Ablution after the expiration of the duration, washing the two feet becomes obligatory.

Thereafter, Zirr bin Hubaysh asked Safwan bin Assal, "Did you hear the Prophet (ﷺ) saying anything regarding *Al-Hawaa*?" *Al-Hawaa* means: Love and inclination. Safwan answered, "Yes" and then narrated the story of the Bedouin Arab with a ringing voice who came calling, "O Muhammad!" with a loud voice. It was said to him, "Woe to you?"⁽²⁾ Are you calling the Messenger of Allah with a loud voice

1 Reported by Muslim in the Book of Purification, Chapter on Stipulated Duration for Wiping Over the Socks; no. 276.

2 Waylak or Wayhak lit. "Woe to you", are common expressions used to caution an individual groundlessly falling into error. (TN)

while Allah - the Mighty and Sublime - has warned that:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ ۖ بِالْقَوْلِ كَجَهْرِ

بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

“O you who believe raise not your voices above the voice of the Prophet nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered useless while you perceive not” [al-Hujurat: 2]?!

But Bedouin Arabs are not so much mannerly because they are far away from the cities and knowledge.

So the Prophet (ﷺ) answered him with a loud voice similar to the way the Bedouin had asked his question. The Messenger of Allah (ﷺ) was the most perfect in guidance; he would relate with every individual according to his intellect. So, the Prophet (ﷺ) addressed the Bedouin the same way he had addressed him.

The Bedouin asked, “An individual would love a people but has not found himself in their company?” That is to say, he would love a people but his deeds are of a lesser degree than theirs; he cannot match them in deeds. Who will he be with? Will he be in their company or not?

The Prophet (ﷺ) then said, “On the Day of Resurrection, a person will be in the company of those he loved.” A great bounty - Praise is to Allah! Anas bin Maalik – may Allah be pleased with him – had reported this part of the hadeeth, that the Messenger of Allah (ﷺ) told a man who loved Allah and His Messenger that, “You will be with those you love.” Anas then said, “I love the Messenger of Allah (ﷺ), Abu Bakr, Umar and I hope to be in their company.”⁽¹⁾

Likewise we, we call Allah - the Mighty and Sublime - to witness over (our) love of the Messenger of Allah (ﷺ), his rightly-guided successors, the rest of his Companions and the leaders of guidance after them. We ask Allah to make us be with them.

This is glad tidings for the individual, that if he loves a people, he will be with them even if his own deeds are below theirs; he will be with them in Paradise. Allah will join him together with them during

1 Reported by Al-Bukhaari in the Book of Excellence of the Companions of the Prophet (ﷺ); no. 3688, and Muslim in the Book of Benevolence and Connecting Ties; Chapter on The Individual Will Be In the Company of Those He Loves; 2639.

the Gathering; they will partake in the Messenger's Pool together, and so on. Similarly, whoever loves the disbelievers may be with them – and the refuge is with Allah – because loving the disbelievers is forbidden; it is even among the major sins.

So, it behooves the Muslim to detest the disbelievers; he should know that they are his enemies irrespective the friendship, cordiality and love they may display. They would never move close to you except for their own private benefits and your harm. But that they would move close to you for your own benefit is very rare. If it is possible for us to join water and fire together, then it will be possible for us to merge the disbelievers' love for us with their hatred towards us because Allah – the Exalted – has called them enemies:

“O you who believe, do not take my enemy and your enemy as friends.” [al-Mumtahinah: 97].

He also said:

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

وَهُدًى وَبُشْرَى الْمُؤْمِنِينَ﴾

“Whoever is an enemy to Allah, His Angels, His Messengers, Jibrail and Mikail, then verily, Allah is an enemy to the disbelievers.” [al-Baqarah: 97]

Allah is an enemy to every disbeliever; thus, every disbeliever is an enemy to us. Hence, every disbeliever certainly bears rancor against us. For this reason, you should abhor every disbeliever from the bottom of your heart irrespective of his nationality or closeness to you. You should know for sure that he is your enemy. Allah – the Exalted – said:

“O you who believe, do not take my enemy and your enemy as friends” [al-Mumtahinah: 97].

Therefore, we derive a principle established by the Prophet (ﷺ) from this that: “An individual will be in the company of those he loved.”⁽¹⁾

1 Reported by Al-Bukhaari in the Book of Manners, Chapter on the Signs of Loving for Allah's Sake; no. 6168, and Muslim in the Book of Benevolence and Connecting Ties; no. 2640.

So, O my brother, it is incumbent upon you to implant the love of Allah – the Exalted – and His Messenger, rightly-guided successors, his noble Companions and the Imams of guidance after them in your heart so that you can be with them.

We ask Allah to grant us that out of His Favor and His Generosity. Allah Alone grants success.

HADEETH 20

وَعَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فُذِّلَ عَلَى رَأْسِهِ، فَاتَّاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا، فَقَتَلَهُ فَكَمَّلَ بِهِ مِائَةً، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ، فُذِّلَ عَلَى رَجُلٍ عَالِمٍ فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضٍ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ تَعَالَى فَاعْبُدِ اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضُ سُوءٍ، فَانْطَلِقْ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ. فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ تَعَالَى، وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَاتَّاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ - أَيْ حَكَمًا - فَقَالَ: قِيسُوا مَا بَيْنَ الْأَرْضَيْنِ فَإِلَى أَيَّتَهُمَا كَانَ أَذْنَى فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَذْنَى إِلَى الْأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ متفق عليه .

Abu Sa'id Al-Khudri ؓ reported: Prophet of Allah ﷺ said, "There was a man from among a nation before you who killed ninety-

nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul."

[Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessing on him - reported on the authority of Abu Sa'eed, Sa'd bin Maalik bin Sinaan Al-Khudri - may Allah be pleased with him - that the Prophet (ﷺ) said, "There was a man among a people before you who killed ninety-nine souls." Thereafter, he regretted and inquired about the most knowledgeable person on earth in order to ask him if he has a chance of repentance. He was directed to a man, a monk; an ardent worshipper who did not possess knowledge. When he asked whether his repentance could be accepted after having killed ninety-nine souls; the monk exaggerated the sin and said, "Your repentance will not be accepted!" The man

became angry and uneasy and killed the monk, completing one hundred souls.

Subsequently, he inquired about the most knowledgeable person on earth and was shown the way to a knowledgeable man. He told him he had killed one hundred souls and asked whether his repentance could be accepted? The man said, "Yes; no one can hinder the servant's true repentance? The door of repentance is open. But go to so-and-so town; there are people there worshipping Allah therein." Perhaps the land he was - and Allah knows best - was one of Disbelief.

So, this knowledgeable man ordered him to migrate with his faith to that town where Allah - free is He from all imperfections and Exalted be He - is worshipped. This man set out repentant, full of remorse, migrating with his faith to the land where its people worship Allah - the Mighty and Sublime. However, while half way into the journey, he passed away. The angels of mercy and the angels of punishment disagreed regarding him.

The disbeliever's soul - and the refuge is with Allah - is taken by the in charge of punishment while the angels of mercy take the believer's soul. So, they disputed; the in charge of punishment said, "he had not performed any good deed", meaning; after his repentance, he had not done any good deed. But the angels of mercy insisted that, "he had repented and had set out full of remorse, repentant." Allah then sent an angel to them to arbitrate between them.

He ruled that, "Measure the distance between the two lands; he will for of the to which he is nearer." That is to say, he is from among its people. If the Land of Disbelief was closer, the angels in charge of punishment will take his soul, and if was closer to the Land of *Eemaan*; the angels of mercy will take his soul.

They measured the distance between the two (lands) and he was closer to the place he headed for, the land of *Eemaan*, than the land he was migrating from with a hand span; such a small gap. So the angels of mercy took his soul.

This hadeeth contains many points of benefit:

Such as: If an individual kills a person intentionally and then repents, Allah -the Exalted - will accept his repentance. This is also proven in Allah's Book in His saying that:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونُ ذَلِكَ لِمَنْ يَشَاءُ﴾ (٤٨)

“Verily, Allah does not forgive associating partners with Him, but He forgives [other sins] that are beyond that for whomever He wishes.” [an-Nisaa: 48].

Meaning, anything less than *Shirk*, Allah – the Exalted – will forgive it if He wills. This is the position of the majority of people of knowledge.

But it was reported from Abdullah bin Abbass – may Allah be pleased with them both – that a murderer will not be forgiven according to Allah’s saying:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَذِبُ اللَّهِ عَلَيْهِ وَلَعْنَهُ وَآعَدَ لَهُ عَذَابًا عَظِيمًا﴾ (٩٣)

“Whoever kills a believer intentionally his reward will be the Hell Fire, he will abide therein forever and the wrath of Allah will be upon him, and His curse; He (Allah) has prepared for him a great torment.” [an-Nisaa: 93].

However, what the majority of scholars opine is the correct opinion. But what was reported from Ibn Abbass – may Allah be pleased with them – could be understood that there is no repentance for the person who kills with respect to the slain. And that is because three rights are connected to a person’s killing another:

The first right: Allah’s right; the second is the victim right, and the third belongs to the victim’s relatives.

As for the right of Allah, there is no doubt that Allah the Exalted forgives it through repentance according to His saying:

“Say: ‘O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allah: verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful.’” [az-Zumar: 53].

And His saying – free is He from all imperfections –:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا

يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

“And those who invoke not any other ilâh (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.” (al-Furqaan: 68-70)

As for the victim's right; the repentance of the person who killed will neither benefit him nor fulfill his rights for the fact of his death and it is not possible to seek his pardon neither is repudiation of his blood possible. This is what the killer will remain accountable for even if he repents, and on the Day of Resurrection, Allah will judge between both of them.

But with respect to the right of the heirs of the victim, the repentance of the killer will not also equal it unless he surrenders himself to the heirs of the slain and acknowledges the murder, “I am the killer. I am now before you; if you wish, you can kill me, accept blood money or forgive me.” If he seeks Allah's pardon and surrenders himself to the relatives of the victim – i.e., his heirs -, then his repentance will be considered acceptable.

But as regards that between him and the slain, the judgment is Allah's on the Day of Resurrection.

HADEETH 21

وَعَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ مِنْ بَنِيهِ حِينَ عَمِيَ قَالَ:

سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ بِحَدِيثِهِ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ.

قَالَ كَعْبٌ: لَمْ أَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ غَزَاهَا قَطُّ إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي قَدْ تَخَلَّلْتُ فِي غَزْوَةِ بَدْرٍ وَلَمْ يُعَاتَبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللَّهُ تَعَالَى بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، وَمَا أَحَبُّ أَنْ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا.

وَكَانَ مِنْ خَبَرِي حِينَ تَخَلَّلْتُ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ تَبُوكَ أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّلْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللَّهِ! مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ، يُرِيدُ غَزْوَةً إِلَّا وَرَى بِغَيْرِهَا حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ، فَغَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَقَارًا، وَاسْتَقْبَلَ عَدَدًا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أَهْبَةً غَزَوْهُمْ فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ كَثِيرٌ وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ - «يُرِيدُ بِذَلِكَ الدِّيَّانَ» -

قَالَ كَعْبٌ: فَقُلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنَّ ذَلِكَ سَيَخْفَى لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَحْيٌ مِنَ اللَّهِ تَعَالَى، وَغَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثَّمَارُ وَالظَّلَالُ فَأَنَّا إِلَيْهَا أَصْعُرُ فَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ

مَعَهُ، وَطَفِقْتُ أَغْدُو لِكَيِ أَتَجَهَّزَ مَعَهُ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَى ذَلِكَ إِذَا أَرَدْتُ، فَلَمْ يَزَلْ يَتِمَادَى بِي حَتَّى اسْتَمَرَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ غَادِيًا وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جِهَازِي شَيْئًا، ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ ذَلِكَ يَتِمَادَى بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ. فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأَذْرِكَهُمْ، فَيَا لَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يَقْدَرْ ذَلِكَ لِي، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ يَحْزُنُنِي أَنِّي لَا أَرَى لِي أُسْوَةً، إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ فِي التَّفَاقِ، أَوْ رَجُلًا مِمَّنْ عَذَرَ اللَّهُ تَعَالَى مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّى بَلَغَ تَبُوكَ،

فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فَقَالَ رَجُلٌ مِنْ بَنِي سَلَمَةَ: يَا رَسُولَ اللَّهِ! حَبَسَهُ بُرْدَاهُ، وَالنَّظَرُ فِي عِطْفِيهِ. فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: بِئْسَ مَا قُلْتَ! وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ رَسُولُ اللَّهِ ﷺ. فَبَيْنَا هُوَ عَلَى ذَلِكَ رَأَى رَجُلًا مُبِيضًا يَزُولُ بِهِ السَّرَابُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُنْ أَبَا خَيْثَمَةَ» فَإِذَا هُوَ أَبُو خَيْثَمَةَ الْأَنْصَارِيُّ وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ. قَالَ كَعْبُ: فَلَمَّا بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَوَجَّهَ قَافِلًا مِنْ تَبُوكَ حَضَرَنِي بَنِي. فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَ أَخْرُجُ مِنْ سَخَطِهِ عَدًّا وَأَسْتَعِينُ عَلَى ذَلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَظَلَّ قَادِمًا زَاخَ عَنِّي الْبَاطِلُ حَتَّى عَرَفْتُ أَنِّي لَمْ أَنْجُ مِنْهُ بِشَيْءٍ أَبَدًا. فَاجْتَمَعْتُ صِدْقَهُ، وَأَصْبَحَ رَسُولُ اللَّهِ ﷺ

قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رُكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخَلَّفُونَ يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعًا وَثَمَانِينَ رَجُلًا فَقَبِلَ مِنْهُمْ عِلَانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَّلَ سَرَائِرَهُمْ إِلَى اللَّهِ تَعَالَى حَتَّى جِئْتُ. فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدْ ابْتَعْتَ ظَهْرَكَ!» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي وَاللَّهِ! جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَاخِرُجٌ مِنْ سَخِطِهِ بِعُذْرٍ، لَقَدْ أُعْطِيتُ جَدَلًا، وَلَكِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَيْتَنِي حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لِيُوشِكَنَّ اللَّهُ يُسَخِطُكَ عَلَيَّ، وَإِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عُقْبَى اللَّهِ عَزَّ وَجَلَّ. وَاللَّهِ مَا كَانَ لِي مِنْ عُذْرٍ، وَاللَّهِ! مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ.

قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هَذَا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ» وَسَارَ رَجَالٌ مِنْ بَنِي سَلَمَةَ فَاتَّبَعُونِي، فَقَالُوا لِي: وَاللَّهِ! مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، لَقَدْ عَجَزْتَ فِي أَنْ لَا تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللَّهِ ﷺ بِمَا اعْتَذَرَ إِلَيْهِ الْمُخَلَّفُونَ فَقَدْ كَانَ كَافِيكَ ذَنْبَكَ اسْتَغْفَرُ رَسُولُ اللَّهِ ﷺ لَكَ. قَالَ: فَوَاللَّهِ! مَا زَالُوا يُؤَنَّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ إِلَى رَسُولِ اللَّهِ ﷺ فَأُكَذِّبَ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَذَا مَعِيَ مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ لَقِيَهِ مَعَكَ رَجُلَانِ قَالَا مِثْلَ مَا قُلْتُ، وَقِيلَ لَهُمَا مِثْلَ مَا قِيلَ لَكَ، قَالَ قُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَّارَةُ بْنُ الرَّبِيعِ

الْعَمْرِيُّ، وَهَلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ؟ قَالَ: فَذَكَّرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا أُسُودٌ. قَالَ: فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي. وَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ. قَالَ: فَاجْتَنَبْنَا النَّاسَ - أَوْ قَالَ: تَغَيَّرُوا لَنَا - حَتَّى تَنْكَرْتُ لِي فِي نَفْسِي الْأَرْضَ، فَمَا هِيَ بِالْأَرْضِ الَّتِي أَعْرِفُ، فَلَبَّسْنَا عَلَى ذَلِكَ خُمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكْنَا وَقَعَدَا فِي بُيُوتِهِمَا بَبْكَيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ، وَآتَى رَسُولُ اللَّهِ ﷺ فَأَسْلَمَ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ أَمْ لَا؟ ثُمَّ أَصْلِي قَرِيبًا مِنْهُ وَأَسَارِفُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي نَظَرَ إِلَيَّ، وَإِذَا التَقْتُ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ ذَلِكَ عَلَيَّ مِنْ جَفْوَةِ الْمُسْلِمِينَ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ! مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ! أُنَشِّدُكَ بِاللَّهِ هَلْ تَعَلَّمَنِي أَحَبُّ اللَّهِ وَرَسُولُهُ ﷺ؟ فَسَكَتَ، فَعُدْتُ فَنَاشِدْتُهُ فَسَكَتَ، فَعُدْتُ فَنَاشِدْتُهُ فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ إِذَا نَبْطِيٌّ مِنْ نَبْطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ حَتَّى جَاءَنِي فَدَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، وَكُنْتُ كَاتِبًا فَقَرَأْتُهُ فَإِذَا فِيهِ: أَمَّا بَعْدُ؛ فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بَدَارٍ هَوَانٍ وَلَا مَضِيعَةً، فَالْحَقْ بِنَا نُؤَايِسْكَ. فَقُلْتُ حِينَ

قَرَأْتُهَا: وَهَذِهِ أَيْضًا مِنَ الْبَلَاءِ فَتَيَمَّمْتُ بِهَا التَّنَوُّرَ فَسَجَرْتُهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ وَاسْتَلَبْتُ الْوَحْيَ إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي، فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أَطَلَّقُهَا، أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا، بَلْ اعْتَزِلْهَا فَلَا تَقْرَبَنَّهَا، وَأَرْسَلْ إِلَى صَاحِبِي بِمِثْلِ ذَلِكَ. فَقُلْتُ لِامْرَأَتِي: الْحَقِّي بِأَهْلِكَ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ، فَجَاءَتْ امْرَأَةُ هِلَالِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ ﷺ فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ هِلَالَ بْنِ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: لَا، وَلَكِنْ لَا يَقْرَبَنَّكَ. فَقَالَتْ: إِنَّهُ وَاللَّهِ! مَا بِهِ مِنْ حَرَكَةٍ إِلَى شَيْءٍ، وَوَاللَّهِ! مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوْ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي امْرَأَتِكَ، فَقَدْ أَذِنَ لِامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ فَقُلْتُ: لَا اسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ ﷺ، وَمَا يُدِيرُنِي مَاذَا يَقُولُ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ! فَلَبِثْتُ بِذَلِكَ عَشْرَ لَيَالٍ، فَكَمُلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نُهِيَ عَن كَلَامِنَا.

ثُمَّ صَلَّيْتُ صَلَاةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ تَعَالَى عَنَّا قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحَبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى سَلْعٍ يَقُولُ بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنُ مَالِكٍ! أَبْشِرْ، فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنَّهُ قَدْ جَاءَ فَرَجٌ. فَاذْنَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ بِتَوْبَةِ اللَّهِ عَزَّ وَجَلَّ عَلَيْنَا حِينَ صَلَّيْ صَلَاةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا،

فَدَهَبَ قَبْلَ صَاحِبِي مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا وَسَعَى سَاعٍ مِنْ
 أَسْلَمَ قِبَلِي وَأَوْفَى عَلَى الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا
 جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبِي فَكَسَوْتُهُمَا إِيَّاهُ
 بِبُشْرَاهُ، وَاللَّهِ! مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا
 وَأَنْطَلَقْتُ أَتَاكُمْ رَسُولَ اللَّهِ ﷺ يَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يَهْتَفُونَ
 بِالتَّوْبَةِ وَيَقُولُونَ لِي: لَتَهْنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ، حَتَّى دَخَلْتُ الْمَسْجِدَ
 فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهُ
 رَضِيَ اللَّهُ عَنْهُ يَهْرُولُ حَتَّى صَافَحَنِي وَهَنَّانِي، وَاللَّهِ! مَا قَامَ رَجُلٌ مِنَ
 الْمُهَاجِرِينَ غَيْرُهُ، فَكَانَ كَعَبٍّ لَا يَنْسَاهَا لِطَلْحَةَ. قَالَ كَعَبٌّ: فَلَمَّا
 سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبَشِّرْ
 بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُذْ وَلَدْتِكَ أُمُّكَ»، فَقُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ!
 أَمْ مِنْ عِنْدِ اللَّهِ؟ قَالَ: «لَا، بَلْ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ»، وَكَانَ رَسُولُ اللَّهِ
 ﷺ إِذَا سَرَّ اسْتَتَارَ وَجْهُهُ حَتَّى كَانَتْ وَجْهُهُ قِطْعَةً قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ
 مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ
 مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ
 عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»، فَقُلْتُ: إِنِّي أُمْسِكُ سَهْمِي الَّذِي
 بِخَيْرٍ. وَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ تَعَالَى إِنَّمَا أَنْجَانِي بِالصَّدَقِ، وَإِنَّ
 مِنْ تَوْبَتِي أَنْ لَا أُحْدِثَ إِلَّا صِدْقًا مَا بَقِيْتُ، فَوَاللَّهِ! مَا عَلِمْتُ أَحَدًا
 مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ تَعَالَى فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ
 لِرَسُولِ اللَّهِ ﷺ أَحْسَنَ مِمَّا أَبْلَانِي اللَّهُ تَعَالَى، وَاللَّهِ! مَا تَعَمَّدْتُ كِذْبَةً
 مُنْذُ قُلْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي

الله تعالى فيما بقي. قال: فَأَنْزَلَ اللهُ تَعَالَى: لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ حَتَّى بَلَغَ: لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ * وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّى إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ * حَتَّى بَلَغَ: اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ [التوبة: ٧١١-٩١١] قَالَ كَعْبٌ: وَاللَّهِ! مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ إِذْ هَدَانِي اللَّهُ لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي رَسُولَ اللَّهِ ﷺ أَنْ لَا أَكُونَ كَذَبْتُهُ، فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا؛ إِنَّ اللَّهَ تَعَالَى قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرَّ مَا قَالَ لِأَحَدٍ، فَقَالَ اللَّهُ تَعَالَى: سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ * يَحْلِفُونَ لَكُمْ لَتَرْضُوا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ * [التوبة: ٥٩، ٦٩].

قَالَ كَعْبٌ: كُنَّا خُلِفْنَا أَيُّهَا الثَّلَاثَةُ عَنْ أَمْرِ أَوْلَيْكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللَّهُ تَعَالَى فِيهِ بِذَلِكَ؛ قَالَ اللَّهُ تَعَالَى: وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا وَلَيْسَ الَّذِي ذَكَرَ مِمَّا خُلِفْنَا تَخَلُّفًا عَنِ الْغَزْوِ، وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ

مِنْهُ. مَتَّفَقٌ عَلَيْهِ .

وفي رواية: «أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الْخَمِيسِ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ» وفي رواية: «وَكَانَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَى، فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ فِيهِ».

'Abdullah bin Ka'b, who served as the guide of Ka'b bin Malik ؓ when he became blind, narrated: I heard Ka'b bin Malik ؓ narrating the story of his remaining behind instead of joining Messenger of Allah ﷺ when he left for the battle of Tabuk. Ka'b said: "I accompanied Messenger of Allah ﷺ in every expedition which he undertook excepting the battle of Tabuk and the battle of Badr. As for the battle of Badr, nobody was blamed for remaining behind as Messenger of Allah ﷺ and the Muslims, when they set out, had in mind only to intercept the caravan of the Quraish. Allah made them confront their enemies unexpectedly. I had the honour of being with Messenger of Allah ﷺ on the night of 'Aqabah when we pledged our allegiance to Islam and it was dearer to me than participating in the battle of Badr, although Badr was more well-known among the people than that. And this is the account of my staying behind from the battle of Tabuk. I never had better means and more favourable circumstances than at the time of this expedition. And by Allah, I had never before possessed two riding-camels as I did during the time of this expedition. Whenever Messenger of Allah ﷺ decided to go on a campaign, he would not disclose his real destination till the last moment (of departure). But on this expedition, he set out in extremely hot weather; the journey was long and the terrain was waterless desert; and he had to face a strong army, so he informed the Muslims about the actual position so that they should make full preparation for the campaign. And the Muslims who accompanied Messenger of Allah ﷺ at that time were in large number but no proper record of them was maintained." Ka'b (further) said: "Few were the persons who chose to remain absent believing that they could easily hide themselves (and thus remain

undetected) unless Revelation from Allah, the Exalted, and Glorious (revealed relating to them). And Messenger of Allah ﷺ set out on this expedition when the fruit were ripe and their shade was sought. I had a weakness for them and it was during this season that Messenger of Allah ﷺ and the Muslims made preparations. I also would set out in the morning to make preparations along with them but would come back having done nothing and said to myself: 'I have means enough (to make preparations) as soon as I like.' And I went on doing this (postponing my preparations) till the time of departure came and it was in the morning that Messenger of Allah ﷺ set out along with the Muslims, but I had made no preparations. I would go early in the morning and come back, but with no decision. I went on doing so until they (the Muslims) hastened and covered a good deal of distance. Then I wished to march on and join them. Would that I had done that! But perhaps it was not destined for me. After the departure of Messenger of Allah ﷺ whenever I went out, I was grieved to find no good example to follow but confirmed hypocrites or weak people whom Allah had exempted (from marching forth for Jihad). Messenger of Allah ﷺ made no mention of me until he reached Tabuk. While he was sitting with the people in Tabuk, he said, 'What happened to Ka'b bin Malik?' A person from Banu Salimah said: 'O Messenger of Allah, the (beauty) of his cloak and an appreciation of his finery have detained him.' Upon this Mu'adh bin Jabal ؓ admonished him and said to Messenger of Allah ﷺ: 'By Allah, we know nothing about him but good.' Messenger of Allah ﷺ, however, kept quiet. At that time he (the Prophet ﷺ) saw a person dressed in white and said, 'Be Abu Khaithamah.' And was Abu Khaithamah Al-Ansari was the person who had contributed a Sa' of dates and was ridiculed by the hypocrites." Ka'b bin Malik further said: "When the news reached me that Messenger of Allah ﷺ was on his way back from Tabuk, I was greatly distressed. I thought of fabricating an excuse and asked myself how I would save myself from his anger the next day. In this connection, I sought the counsels of every prudent member of my family. When I was told that Messenger of Allah ﷺ was about to arrive, all the wicked ideas vanished (from my mind) and I came to the conclusion that

nothing but the truth could save me. So I decided to tell him the truth. It was in the morning that Messenger of Allah ﷺ arrived in Al-Madinah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two Rak'ah (of optional prayer) and would then sit with the people. When he sat, those who had remained behind him began to put forward their excuses and take an oath before him. They were more than eighty in number. Messenger of Allah ﷺ accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their insights to Allah, until I appeared before him. I greeted him and he smiled and there was a tinge of anger in that. He then said to me, 'Come forward.' I went forward and I sat in front of him. He said to me, 'What kept you back? Could you not afford to go in for a ride?' I said, 'O Messenger of Allah, by Allah, if I were to sit before anybody else, a man of the world, I would have definitely saved myself from his anger on one pretext or the other and I have a gifted skill in argumentation, but, by Allah, I am fully aware that if I were to put forward before you a lame excuse to please you, Allah would definitely provoke your wrath upon me. In case, I speak the truth, you may be angry with me, but I hope that Allah would be pleased with me (and accept my repentance). By Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind.' Thereupon, Messenger of Allah ﷺ said, 'This man spoke the truth, so get up (and wait) until Allah gives a decision about you.' I left and some people of Banu Salimah followed me. They said to me, 'By Allah, we do not know that you committed a sin before. You, however, showed inability to put forward an excuse before Messenger of Allah ﷺ like those who stayed behind him. It would have been enough for the forgiveness of your sin that Messenger of Allah ﷺ would have sought forgiveness for you.' By Allah, they kept on reproaching me until I thought of going back to Messenger of Allah ﷺ and retract my confession. Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two persons have met the same fate. They made the same statement as you did and the same verdict was delivered in their case.' I asked, 'Who are they?' They said, 'Murarah bin Ar-Rabi'

Al-'Amri and Hilal bin Umaiyyah Al-Waqifi.' They mentioned these two pious men who had taken part in the battle of Badr and there was an example for me in them. I was confirmed in my original resolve. Messenger of Allah ﷺ prohibited the Muslims to talk to the three of us from amongst those who had stayed behind. The people began to avoid us and their attitude towards us changed and it seemed as if the whole atmosphere had turned against us, and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of their) time weeping. As I was the youngest and the strongest, I would leave my house, attend the congregational Salat, move about in the bazaars, but none would speak to me. I would come to Messenger of Allah ﷺ as he sat amongst (people) after the Salat, greet him and would ask myself whether or not his lips moved in response to my greetings. Then I would perform Salat near him and look at him stealthily. When I finish my Salat, he would look at me and when I would cast a glance at him he would turn away his eyes from me. When the harsh treatment of the Muslims to me continued for a (considerable) length of time, I walked and I climbed upon the wall of the garden of Abu Qatadah, who was my cousin, and I had a great love for him. I greeted him but, by Allah, he did not answer to my greeting. I said to him, 'O Abu Qatadah, I adjure you in the Name of Allah, are you not aware that I love Allah and His Messenger ﷺ?' I asked him the same question again but he remained silent. I again adjured him, whereupon he said, 'Allah and His Messenger ﷺ know better.' My eyes were filled with tears, and I came back climbing down the wall.

"As I was walking in the bazaars of Al-Madinah, a man from the Syrian peasants, who had come to sell food grains in Al-Madinah, asked people to direct him to Ka'b bin Malik. People pointed towards me. He came to me and delivered a letter from the King of Ghassan, and as I was a scribe, I read that letter whose purport was: 'It has been conveyed to us that your friend (the Prophet ﷺ) was treating you harshly. Allah has not created you for a place where you are to be degraded and where you cannot find your

right place; so come to us and we shall receive you graciously.' As I read that letter I said: 'This is too a trial,' so I put it to fire in an oven. When forty days had elapsed and Messenger of Allah ﷺ received no Revelation, there came to me a messenger of the Messenger of Allah and said, 'Verily, Messenger of Allah ﷺ has commanded you to keep away from your wife.' I said, 'Should I divorce her or what else should I do?' He said, 'No, but only keep away from her and don't have sexual contact with her.' The same message was sent to my companions. So, I said to my wife: 'You better go to your parents and stay there with them until Allah gives the decision in my case.' The wife of Hilal bin Umaiyah came to Messenger of Allah ﷺ and said: 'O Messenger of Allah, Hilal bin Umaiyah is a senile person and has no servant. Do you disapprove if I serve him?' He said, 'No, but don't let him have any sexual contact with you.' She said, 'By Allah, he has no such desire left in him. By Allah, he has been in tears since (this calamity) struck him.' Members of my family said to me, 'You should have sought permission from Messenger of Allah ﷺ in regard to your wife. He has allowed the wife of Hilal bin Umaiyah to serve him.' I said, 'I would not seek permission from Messenger of Allah ﷺ for I do not know what Messenger of Allah might say in response to that, as I am a young man.' It was in this state that I spent ten more nights and thus fifty days had passed since people boycotted us and gave up talking to us. After I had offered my Fajr prayer on the early morning of the fiftieth day of this boycott on the roof of one of our houses, and had sat in the very state which Allah described as: 'The earth seemed constrained for me despite its vastness,' I heard the voice of a proclaimer from the peak of the hill Sal' shouting at the top of his voice: 'O Ka'b bin Malik, rejoice.' I fell down in prostration and came to know that there was (a message of) relief for me. Messenger of Allah ﷺ had informed the people about the acceptance of our repentance by Allah after he had offered the Fajr prayer. So the people went on to give us glad tidings and some of them went to my companions in order to give them the glad tidings. A man spurred his horse towards me (to give the good news), and another one from the tribe of Aslam came running for the same purpose and, as he approached the mount, I received the good news which reached me before

the rider did. When the one whose voice I had heard came to me to congratulate me, I took off my garments and gave them to him for the good news he brought to me. By Allah, I possessed nothing else (in the form of clothes) except these garments, at that time. Then I borrowed two garments, dressed myself and came to Messenger of Allah ﷺ. On my way, I met groups of people who greeted me for (the acceptance of) repentance and they said: 'Congratulations for acceptance of your repentance.' I reached the mosque where Messenger of Allah ﷺ was sitting amidst people. Talhah bin 'Ubaidullah got up and rushed towards me, shook hands with me and greeted me. By Allah, no person stood up (to greet me) from amongst the Muhajirun besides him." Ka'b said that he never forgot (this good gesture of) Talhah. Ka'b further said: "I greeted Messenger of Allah ﷺ with 'As-salamu 'alaikum' and his face was beaming with pleasure. He ﷺ said, 'Rejoice with the best day you have ever seen since your mother gave you birth.' I said: 'O Messenger of Allah! Is this (good news) from you or from Allah?' He said, 'No, it is from Allah.' And it was common with Messenger of Allah ﷺ that when ever he was happy, his face would glow as if it were a part of the moon and it was from this that we recognized it (his delight). As I sat before him, I said, I have placed a condition upon myself that if Allah accepts my Taubah, I would give up all of my property in charity for the sake of Allah and His Messenger ﷺ.' Thereupon Messenger of Allah ﷺ said, 'Keep some property with you, as it is better for you.' I said, 'I shall keep with me that portion which is in Khaibar.' I added: 'O Messenger of Allah! Verily, Allah has granted me salvation because of my truthfulness, and therefore, repentance obliges me to speak nothing but the truth as long as I am alive.'" Ka'b added: "By Allah, I do not know anyone among the Muslims who has been granted truthfulness better than me since I said this to the Prophet ﷺ. By Allah! Since the time I made a pledge of this to Messenger of Allah ﷺ, I have never intended to tell a lie, and I hope that Allah would protect me (against telling lies) for the rest of my life. Allah, the Exalted, the Glorious, revealed these Verses:

'Allah has forgiven the Prophet (ﷺ), the Muhajirun (Muslim Emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad

ﷺ) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who did not join [the Tabuk expedition and whose case was deferred (by the Prophet ﷺ) for Allah's Decision] till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allah, and be with those who are true (in word and deeds).” (9:117,118)

Ka'b said: "By Allah, since Allah guided me to Islam, there has been no blessing more significant for me than this truth of mine which I spoke to Messenger of Allah ﷺ, and if I were to tell a lie I would have been ruined as were ruined those who had told lies, for Allah described those who told lies with the worst description He ever attributed to anybody else, as He sent down the Revelation:

"They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e., Najasun (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fasiqun (rebellious, disobedient to Allah).” (9:95,96)

Ka'b further added: "The matter of the three of us remained pending for decision apart from the case of those who had made excuses on oath before Messenger of Allah ﷺ and he accepted those, took fresh oaths of allegiance from them and supplicated for their forgiveness. The Prophet ﷺ kept our matter pending till Allah decided it. The three whose matter was deferred have been shown mercy. The reference here is not to our staying back from the expedition but to his delaying our matter and keeping it pending beyond the matter of those who made their excuses on oath which he accepted." [Al-Bukhari and Muslim]

Another version adds: "Messenger of Allah ﷺ set out for Tabuk on Thursday. He used to prefer to set out on journey on Thursday." Another version says: "Messenger of Allah ﷺ used to come back from a journey in the early forenoon and went straight to the mosque where he would perform two Rak'ah prayer. Afterwards he would seat himself there."

COMMENTARY

This is the hadeeth of Ka'b bin Maalik regarding the story of his absence from the battle of Tabuk which took place in the ninth year after Hijrah. When the Prophet (ﷺ) heard that the Romans - who were then upon Christianity - were assembling to fight the Muslims; he set out to face them. He - peace and blessings be upon him - camped at Tabuk for twenty nights but because he did not detect any scheming or opponent, he returned.

This campaign occurred during the summer when the fruits were ripe. The hypocrites prefer the life of this world to the Hereafter; so they lingered and were absent throughout the campaign, taking solace in the shades and dates; for them, the distance seemed too long - and the refuge with Allah.

But as for the sincere believers, they set out with the Messenger of Allah (ﷺ); the long distance and the opportunity of harvest did not dampen their determination. However, Ka'b bin Maalik, a sincere Muslim, was absent without any excuse. He said "he had never been absent from any of the Prophet's battles." Ka'b - may Allah be pleased with him - participated in all the battles of the Messenger (ﷺ). So he was among the fighters in the cause of Allah.

"...except the Battle of Badr." Ka'b and some other Companions were absent because the Messenger (ﷺ) left Madeenah (for Badr) without anticipating combat. It was for this reason that only about three hundred and ten people went with him. They merely intended to seize the caravan of *Quraysh*; that is, their camels loaded with goods coming from Greater Syria to Makkah passing through the outskirts of Madeenah.

So the Prophet (ﷺ) set out to seize this caravan because the people of Makkah had expelled the Prophet (ﷺ) and his Companions from their houses and wealth. Hence, their property are also spoils for the

Prophet (ﷺ), and it was permissible for him to go out in order to seize the caravan. Rather than being an aggression from the Messenger of Allah (ﷺ) and his Companions; it was a reclaim of some of their rights.

The Messenger (ﷺ) set out in the company of about three hundred and ten men with only seventy camels and two horses! They did not have weapons and their number was small. However, Allah brought them face to face unexpectedly with their enemies to bring His Wish to occurrence – Mighty and Sublime is He.

Abu Sufyan, who was the leader of the caravan, heard that the Prophet (ﷺ) had set out coming to seize the caravan. Therefore, he changed his route moving towards the coastline and sent a distress call to Makkah asking for reinforcement, “Come now to save the caravan.” The Quraysh gathered together with her elders, chiefs and nobles numbering nine hundred to one thousand men. They advanced as Allah described them; from their houses, “... *in pride, show-off and they turned people away from the cause of Allah.*” (Al-Anfaal: 47)

While on their way, they heard that the caravan had escaped. So they deliberated among themselves saying, “The caravan is safe, why do we still need to fight?” But Abu Jahl said, “(I swear) by Allah, we will not go back until we reach Badr. We will camp there for three days, slaughter camels, drink alcohol and feast! The Arabs will hear about us and will ever revere us!”

So they said, out of sheer arrogance, pride and self-aggrandizement. But – and all praise belong to Allah - the Arabs turned out speaking about their despicable defeat, the like of which the Arabs never tasted. They met the Messenger of Allah (ﷺ) - and that was on the seventeenth day in the month of Ramadan in the second year after the *Hijrah*.

The armies met and Allah - the Mighty and Sublime - revealed to the angels:

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِيَ فِي قُلُوبِ الَّذِينَ

كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾﴾

“... I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved...” [Al-Anfaal: 12].

Consider the strengthening in the verse for the believers and the cast of terror in the hearts of the disbelievers; the help was so near in the circumstance! Terror in the minds of the enemies and steadfastness in the hearts of the believers.

Allah greatly kept the believers firm and He casted terror in the hearts of those who disbelieved. Allah – free is He from imperfections – said:

﴿فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

“... so strike them over the necks, and smite over all their fingers and toes.” [Al-Anfaal: 12]

Meaning; (strike) any part of their bodies; strike, the matter is made easy for you.

So, the Muslims – and all praise belong to Allah - thrashed them; they killed seventy of them and captured another seventy men. Those killed were not the ordinary people; all were their best and bigwigs. Twenty-four among them were taken and dropped into the stone-well of Badr. They were hauled as immobilized corpses!

Then the Messenger (ﷺ) stood over the well and said to them, “O son of so-and-so...”, calling them with their names and their father’s names, “...have you found what your Lord promised as true? Surely, I have found what my Lord promised me as the truth.” They asked, “O Messenger of Allah! How do you address people who have become lifeless?” He – peace and blessings be upon him – replied, “By Allah, you do not hear me more than they do but they cannot reply”⁽¹⁾ because they were dead.

This battle – and all praise belong to Allah - was a favor from Allah; it is incumbent on us to give thanks to Allah – the Mighty and Sublime – over that each time we remember it.

Allah helped His Prophet (ﷺ) and named this day: “*the Day of criterion (between right and wrong), the Day when the two forces met*”

1 Reported by Al-Bukhaari in the Book of Funerals, Chapter on What is Reported Regarding the Punishment of the Grave; no. 1370, and the Book of Military Campaigns, Chapter on the Killing of Abu Jahl, no. 3976, 3979, 3980, and Muslim in the Chapter of the Paradise, Chapter on Presentation of the Dying Person’s Place in the Paradise or Hell to Him and Affirming the Punishment of the Grave and Asking Refuge Against It; no. 2873, 2874, 2875.

(the battle of Badr).” (Al-Anfaal: 41)

On this day, Allah greatly showed the distinction between the truth and falsehood. Consider the might of Allah - the Mighty and Sublime - on that day, He aided a little above three hundred and ten men against one thousand, better equipped and stronger. These (victors) only had few camels and horses; but when Allah's Help descends on a people, no one can stand in their way. Allah refers to this in His Book that:

“And Allah has already made you victorious at Badr, when you were a weak force”

You had nothing:

﴿ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ ﴾ (١٢٣)

“So fear Allah much that you may be grateful.” (Aal-Imran: 123).

But after the Muslims triumphed over Makkah, setting out during the conquest with twelve thousand men, they became fascinated with that when they faced the tribes of Hawaazin and Thaqeef. So they said, “We can never be defeated today because of number” but they were defeated by three thousand and five hundred men. They defeated an army of twelve thousand strong men under the leadership of the Prophet (ﷺ); but because they were fascinated by their large number; they said: “We can never be defeated today because of number.” So, Allah - the Mighty and Sublime - showed them that their large number would not benefit them. Allah - the Exalted - says:

﴿ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴾ (١٢٥)

“... and on the Day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.” (At-Tawbah: 25).

Do you know what happened to the People of Badr?

Allah looked at them and said to them, “Do whatever you like; I have forgiven you (of your sins).” Whatever sin that occurs from them is forgiven because its price had been paid.

This battle became a source of all kinds of goodness. Even when Haatib bin Abu Balta'ah - may Allah be pleased with him - wrote a letter to the people of Makkah informing them that the Prophet (ﷺ) was preparing for Conquest (of Makkah), Allah told His Prophet about it. Haatib bin Abu Balta'ah had sent the letter through a woman but the Prophet (ﷺ) was informed through revelation. So, he (ﷺ) sent Ali bin Abee Taalib together with another person and they met her at the Khaakh garden.

They apprehended her and asked her, "Where is the letter?" She replied that, "There is no letter with me." They repeated, "Where is the letter? By Allah! we are not telling lies and we were not told a lie; where is the letter? You'd rather brought it out or we strip you!" When she noticed their decisiveness, she brought it out. And it was from Haatib bin Abee Balta'ah to the Quraysh. So they seized it.

All praise belongs to Allah that it did not get to the Quraysh. And that was a great favor from Allah on the Muslims and Haatib because what he feared did not happen in the end out of Allah's Favor.

When they brought the letter to the Prophet (ﷺ) he queried, "O Haatib, what is this?" But he gave excuses. Thereupon, Umar said, "Messenger of Allah, permit me to cut off the neck of this hypocrite!" But the Prophet (ﷺ) answered that, "He had participated in the battle of Badr; you don't know, perhaps Allah had looked at the people of Badr and said, 'Do whatever you like, I have forgiven you.'"⁽¹⁾

And Haatib - may Allah be pleased with him - was among those who fought at Badr.

The point here is that Ka'b bin Maalik was absent from this (battle). However, this was not deliberate because the Prophet (ﷺ) did not intend a battle; he only went after the caravan but Allah brought him face to face unexpectedly with his enemies. And it was a blessed battle - and all praise belongs to Allah.

Ka'b then mentioned his oath of allegiance to the Prophet (ﷺ) on the night of Aqabah at Mina when they (i.e., the *Ansaar*) pledged allegiance to the Prophet (ﷺ) upon Islam. Ka'b said, "I do not wish that any other feat should be in its stead, not even Badr." That is to say,

1 Reported by Al-Bukhaari in the Book of Military Campaigns, Chapter on the Battle of the Conquest; no. 4274, Muslim in the Book of the Virtues of the Companions, Chapter on Some Virtues of those Who Participated in the Battle of Badr; no. 2494.

(the pledge on the night of Aqabah) was more beloved to him than the Battle (of Badr) because it was a very solemn pledge.

But he said, "Badr was more frequently discussed among the people than it or even more because the battle was famous unlike the pledge." In any case, he – may Allah be pleased with him – consoles himself with the fact that if he had missed Badr, he was present during the pledge of Aqabah – may Allah be pleased with Ka'b and the entire Companions.

Ka'b continued, "I never had better means and more favorable circumstances than at the time of this expedition": that is, the Expedition of Tabuk – he was physically strong and in a favorable condition. In fact, during that expedition he had two beasts of ride which he never had during previous battles.

He – may Allah be pleased with him – initially prepared and equipped himself for the battle. It was his practice whenever the Prophet (ﷺ) was preparing for a campaign, to feign something else. He would show the opposite his actual plan. And that is out of his wisdom and experience regarding wars because if he had exposed his direction, the enemy would get aware and much more. The enemy may even change its own plans too.

So for instance, if he intends advancing southwards, he would feign moving north; or if he wanted to go eastwards he would pretend going westwards so that the enemy does not understand his strategy. The Tabuk expedition was an exception. He – ﷺ – explained the direction and strategy to his Companions. And that as well was for (some) reasons:

Firstly: It was during intense heat when the fruits had ripened, and during such circumstances, the minds are instinctively disposed to laziness and comfort.

Secondly: The distance was long – from Madeenah to Tabuk, and it involved long rides, sandstorms, thirst and scorching sun.

Thirdly: The enemy army was large; the Romans. According to the report that reached the Prophet (ﷺ), they had raised a huge army. Therefore, he announced and publicized the plans; he was heading for Tabuk to face a large army in such a distant location in order for the people to get prepared.

So, the Muslims went out with the Messenger of Allah (ﷺ). No

one lingered behind except those Allah disgraced with hypocrisy and just three men (among the believers): Ka'b bin Maalik, Muraarah bin Rab'ee and Hilaal bin Umayyah - may Allah be pleased with them. These three were sincere believers who remained behind for a matter Allah - the Mighty and Sublime - desired. As for others who lingered, they were hypocrites, immersed in hypocrisy - and we ask Allah for well-being.

Therefore, the Prophet (ﷺ) departed with his Companions - and they were many - in the direction of Tabuk until he camped there. But Allah - the Exalted - did not decree a battle between him and his enemies. In fact, he remained there for twenty days and left without any hostility.

Ka'b bin Maalik - may Allah be pleased with him - said, "The Messenger of Allah together with the Muslims got prepared and left Madeenah." As for him - may Allah be pleased with him -, he lagged behind and every morning he would prepare his riding camel and say, "I will soon join them." But he didn't do anything. He did this every day until time passed and he could not join them.

This contains the proof that if a person does not hasten to perform a righteous deed, he may be deprived of it after all. Allah - the Exalted - has said,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (115)

"And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein in the first time, and We shall leave them in their trespass to wander blindly."
(Al-An'aam: 115).

If an individual realizes the truth but does not accept it on first consideration, it may elude him and he will be deprived of it - the refuge is with Allah. Likewise, if the individual is not patient with the first stroke (of a trial); he may be deprived of its reward as the Prophet (ﷺ) said, "Patience is only at the first stroke of the grief."⁽¹⁾

Therefore it is obligatory upon you, my brother, to always hasten

1 Reported by Al-Bukhaari in the Book of Funeral, Chapter on Visiting the Graves; no. 1283, and Muslim in the Book of Funeral, Chapter on Patience on Trials At the First Strike; no. 926.

to do righteous deeds. Do not delay, otherwise, the days will pass and you'll become incapacitated and lazy, overcome by the satan and evil desire. Here was he - may Allah be pleased with him - procrastinating daily, "I will leave" but the matter dragged on and he did not leave.

He said that he felt sad whenever he entered the market of Madeenah; but Madeenah was without the Messenger of Allah (ﷺ), Abu Bakr, Umar, Uthman, Ali and any of the foremost among the Emigrants from Makkah or the Helpers among the people of Madeenah. He would only find men, deep in hypocrisy - and the refuge is with Allah - prevented by his engrossment in hypocrisy from going out or excused persons, exempted by Allah - the Mighty and Sublime. Then he would reprimanded himself, "Why is nobody lingering behind in Madeenah except these ones (the hypocrites) and I am back here with them?"

However, the Messenger of Allah (ﷺ) did not mention or ask of him until he reached Tabuk. While he sat in the midst of his Companions in Tabuk, he enquired, "Where is Ka'ab bin Maalik?" A man from the Salamah tribe spoke ill of him but Mu'adh bin Jabal - may Allah be pleased with him - defended Ka'b. However the Prophet (ﷺ) kept silent, he did not give any response; neither to the individual who disparaged Ka'b nor the one who spoke in his defense.

While still in that state, the Prophet (ﷺ) saw a man in white, approaching on the horizon from afar and said, "Let it be Abu Khaythamah Al-Ansaari" and it was Abu Khaythamah. This is either from the Prophet's gifts of guided-observation or from his strong sight. Undoubtedly, he is the best of mankind in sight, hearing, speaking and in all aspects. Similarly, he (ﷺ) was favored with the sexual prowess of thirty men. He was endowed with agility in other matters as well - may the Benedictions and Blessings of my Lord be upon him.

Abu Khaythamah was the person who gave out a *Saa'* measure of dates in charity when the Prophet (ﷺ) urged the people to give donations. And following that, the people began to give, each according to his ability. Whenever a man came with something plenteous, the hypocrites would despise; "This is show off, his lavish is not to seek Allah's Face." But if a poor comes with just according to his might they harassed him; "Allah does not need this one's *Saa'*!"

Consider – and the refuge is with Allah - how they slandered the believers here and there. Allah the Exalted says:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا

يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾﴾

“Those who defame such of the believers who give charity (in Allah’s Cause) voluntarily, and such who could not find to give charity (in Allah’s Cause) except what is available to them...”
(At-Tawbah: 79).

That is; whenever they give just what they have, they say, “Allah is not in need of your Saal!”

The hypocrites were so wicked towards the Muslims; when he sees the people of goodness, he would despise them and when he sees the mean, he would harass them while he is the most repugnant of the creatures and shall dwell in the deepest part of the Hell.

When the hypocrites in our own times see the people of goodness and callers to the path of Allah, people who enjoin good and forbid evil, they insult them; “These are puritans, people making things difficult, ultra-conservatives, old fashioned” and so on. All that have been inherited from the hypocrites of the time of the Messenger (ﷺ). Do not say, “we don’t have hypocrites.” We certainly have hypocrites and they have many traits.

Ibn al-Qayyim - may Allah shower blessings on him – in his book, *Madaarijus-Saalikeen* mentioned many signs of the hypocrites in the first volume which are all also explained in the Book of Allah - the Mighty and Sublime.

If you find an individual who whenever people talk about the people of goodness in his presence, he would say, “This person is rigid, he is puritan.” Whenever he sees a righteous person giving donations just according to his ability saying, “This is a miser; Allah is not in need of his charity.” If you see a man despising the believers everywhere, then you should recognize him as a hypocrite – and the refuge is with Allah:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا

يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾﴾

“Those who defame such of the believers who give charity (in Allah’s Cause) voluntarily, and those who could not find to give charity (in Allah’s Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment.”
(Tawbah: 79)

We have benefitted two great lessons from the hadeeth:

The first lesson: It is not proper for the individual to delay carrying righteous deeds. He should advance and not be slack or lethargic. I remember a hadeeth in which the Prophet (ﷺ) said concerning those who come to the Mosque early but would rather sit at the back rows instead of the first rows, that: **“A people will continue to stay behind until Allah make them to be backward.”**⁽¹⁾

If a person gets himself accustomed to lagging behind, Allah - the Mighty and Sublime - will draw him back consequently. Therefore, always hasten to do righteous deeds once there is an order regarding it from Allah - the Mighty and Sublime.

The second lesson: The hypocrites will always despise the believers. If the Muslims give plenteous voluntary charity, they say, “These are pretenders.” And if they give in small quantity out of their mean resources, they say, “Allah is not in need of your deed; He is not in need of your *Sa’a*” as explained earlier.

It is authentically related from the Prophet (ﷺ) that he said, **“Whoever gives the size of a date as charity from pure earning - and Allah only accepts the pure - Allah will accept it with His Right (Hand) and then nurse it for him just as any of you would nurse his small horse, until it grows up and becomes like a mountain.”**⁽²⁾ Just for a date or something like it.

The Messenger (ﷺ) even said, **“Fear the Hell, even if it were with a *Shiqq* of a date fruit”**⁽³⁾ That is; half a date.

- 1 Reported by Muslim in the Book of the Prayer, Chapter on Straightening and Establishing the Rows and the Virtues of the Most Frontal Rows...; no. 438.
- 2 Reported by Al-Bukhaari in the Book of Zakaah, Chapter on Giving Charity from a Pure Earning; 1410, and Muslim in the Book on Zakaah, Chapter on Acceptance of Zakaah from Earnings And Nurturing It; no. 1014.
- 3 Reported by Al-Bukhaari in the Book of Manners, Chapter on Good Words; no. 6023, and Muslim in the Book of Zakaah, Chapter on Encouragement Towards Giving the Zakaah Even A Half Date; 1016.

And Allah - the Exalted - says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا

يَرَهُ﴾

“So whoever does good equal to the weight of an atom (or small ant) shall see it. And whoever does evil equal to the weight of an atom (or small ant) shall see it.” (Az-Zalzalah: 7-8)

Verily Allah – free is He from all imperfections and the Exalted - does not waste the rewards of the good doers.

He - may Allah be pleased with him – continued that: When it reached him that the Prophet (ﷺ) was returning from the expedition, he started contemplating what he will tell the Messenger of Allah (ﷺ) when he comes back. He thought of devising an excuse, even if it is a lie, so that the Prophet (ﷺ) may accept his excuse. He consulted with the nobles from his clan what they would suggest. But he - may Allah be pleased with him – said: When the Messenger of Allah (ﷺ) arrived Madeenah, all the false thoughts died out; he rather decided to explain the truth to the Prophet (ﷺ).

The Prophet (ﷺ) got to Madeenah and entered the Mosque; it was his routine and *Sunnah* that the first he would whenever he returns to his city is to observe some units of Prayer in the mosque. May the Benedictions and Blessings of Allah be upon him. That was the same order he gave Jabir - may Allah be pleased with him - as I shall mention – Allah willing.

So he entered the mosque, observed the Prayers after which he sat down to listen to the people. Then those who stayed behind without an excuse among the hypocrites came to him and started swearing to him, giving their excuses. He – peace and blessings be upon him - would accept their pledges and ask forgiveness for them even though that would not benefit them – and the refuge is with Allah - because Allah says:

﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾

“Whether you (O Muhammad) ask forgiveness for them (hypocrites) or do not ask forgiveness for them --- (and even) if you ask, in seventy times, for their forgiveness – Allah will not

forgive them...” (At-Tawbah: 80).

Ka'b said: But I decided to be truthful with the Prophet (ﷺ) and tell him the truth. So I entered the mosque and greeted him but he gave an angry smile; that is, of someone not pleased with me. Then he said, "Come forward." When I moved closer to him, he said: "What kept you back?"

Then he (may Allah be pleased with him) answered, "O Messenger of Allah, I did not remain behind for any valid excuse and I have never possessed two equestrian camels at a time before this battle. If I were to sit with one of the kings of this world, I will certainly save myself from him with an excuse because I am gifted in polemics." Meaning, if I was seated with one of the kings, I know how to extricate myself from him because Allah has blessed me with polemics. However I don't want to make a speech to you today for which you will be pleased with me and Allah soon becomes annoyed with me regarding it - may Allah be pleased with him.

Consider this *Eemaan*! He said: I cannot tell you a lie; and even if I tell you a lie and you are pleased with me today, Allah will soon be annoyed with me. Therefore, he told the Prophet (ﷺ) the truth and he postponed his matter.

This contains some points of benefit:

Firstly: Allah – free is He from all imperfections and Exalted - may favor a servant and protects him from committing a sin because He knows the servant's good intention. Ka'b - may Allah be pleased with him - initially thought of fabricating a lie for the Messenger of Allah (ﷺ) but Allah mended his heart and removed such from it and he decided to be truthful to the Prophet – peace and blessings be upon him.

Secondly: It is necessary for the individual to firstly proceed to the mosque to observe two units of prayer before entering his house because such was the usual practice of the Messenger of Allah (ﷺ) as is authentically reported from his speech and deed.

As for the narrations of his action; this is contained in this hadeeth of Ka'b bin Maalik.

As regards his action; Jaabir bin Abdullah - may Allah be pleased with them - sold his camel to the Prophet (ﷺ) during a trip on condition that he would ride it to Madeenah (before handing it in).

The Prophet (ﷺ) agreed to the condition. Jaabir arrived at Madeenah and the Prophet (ﷺ) had arrived before him. So he went to Allah's Messenger (ﷺ) who ordered him to enter the mosque and perform the two units of prayer.⁽¹⁾

I don't think that people, except a few, observe this *Sunnah* these days. And that is unfortunately due to people's ignorance of it despite its being easy - all praise belongs to Allah. Thus, irrespective of whether you observe it in the nearest mosque to your house, where you normally observe the (obligatory) prayers or in the nearest mosque of the town in which you are, the *Sunnah* would have been established.

Thirdly: Ka'b bin Maalik – may Allah be pleased with him - was good at polemics and eloquent, but because of his piety and fear of Allah, he refused to lie; he told the Prophet (ﷺ) the truth.

Fourthly: An angry person may smile. However, if someone asks, "how do I know whether a particular smile is out of pleasure or displeasure?"

We say: This will be known depending on the context such as ruddy face or change in countenance. So, one would know that this man smiled as a mark of pleasure or disapproval at what he did.

Fifthly: It is permissible for an individual to greet another person who is seated while still standing owing to the fact that Ka'b gave the greeting of *salam* while standing and the Prophet (ﷺ) said, "Come."

Sixthly: Conversation from close distance is more effective than from afar. The Messenger (ﷺ) to talk to Ka'b bin Maalik even if he was afar, but he commanded him to move closer to him because that is more effective for the purposes of discussion and admonition. Hence, the Messenger (ﷺ) said to him, "Come nearer."

Seventhly: Ka'b bin Maalik's perfect certainty of faith - may Allah be pleased with him – considering his saying, "I could give an excuse and acquit myself before the Messenger (ﷺ). But I will not give an excuse and exonerate myself before him today on account of which Allah will be angry with me tomorrow."

Eighthly: Allah certainly knows the open and the hidden. Ka'b feared that Allah will hear his chat with the Messenger (ﷺ) and so send

1 Reported by Al-Bukhaari in the Book of Business Transactions, Chapter on Buying Beasts And Donkeys; no. 2097, and Muslim (715)

down something of the Qur'an relating to it as He revealed regarding the story of the disputing woman who came to the Messenger (ﷺ) complaining about her husband who had said to her that, "You are to me like my mother's back." Allah then revealed a verse of the Qur'an:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ

سَمِيعٌ بَصِيرٌ﴾

"Indeed, Allah has heard the statement of she that disputed with you (O Muhammad) concerning her husband, and complained to Allah; Allah has heard the argument between both of you. Verily, Allah is All-Hearer, All-Seer." (Al-Mujaadilah: 1)

Ka'b said he came to the Messenger (ﷺ) and told him the truth. He informed him that he had no excuse, physical or financial; rather he had never had two equestrian camels during an expedition before this.

Thereupon, the Messenger (ﷺ) said, "As for this man he has spoken the truth." It suffices as a thing of joy for Ka'b that the Messenger (ﷺ) praised him to be truthful. He said, "As for this man he has spoken the truth. So get up (and wait) until Allah rules regarding you." The man left, submitting to the command of Allah - the Mighty and Sublime - believing in Him and that whatever Allah wishes will be and whatever He does not wish cannot happen.

Afterwards, some of his clansmen, Banu Salamah, met him and started persuading him to retract his confession. They said, "You have never committed a sin before this." That is to say, you have never lingered behind Allah's Messenger; it should suffice that the Messenger seeks forgiveness for you. If he does that, Allah will forgive you. Go back and disclaim your statement; tell him "I have an excuse" in order that the Messenger (ﷺ) may seek forgiveness for you together with those for whom he sought forgiveness.

Ka'b - may Allah be pleased with him - contemplated doing that but Allah - free is He from all imperfections - protected him and decreed for him this great status that will ever be recited in Allah's Book till the Day of Resurrection. He asked his people, "Has anyone done the like of what I did?" They said: "Yes, Hilaal bin Umayyah and

Muraarah bin ar-Rabee' had said the like of what you said. And they were told the like of what was said to you."

He said, "They mentioned these two pious men who had taken part in the battle of Badr both of whom are models for me." Sometimes, Allah gives an individual what makes him refrain from evils; following another person and taking to his step. When these two men were mentioned to him - and they were among the best servants of Allah, those who witnessed the battle of Badr -, he said: "both of them are models for me." Hence, he did not go back to the Prophet - peace and blessings be upon him.

Then, the Messenger (ﷺ) ordered the people to boycott them and not talk to them. The Muslims boycotted them, and subsequently, the three some would walk around absent-mindedly; they were neglected. The earth turned away from them different from the earth as they used to know it. They would move on the streets giving the greetings of *salam* but no one would respond, and if any person met them he will not initiate the greeting to them. Even the Prophet (ﷺ) - and he is the best of people in character -, he would not greet them as was usual.

Ka'b said: "I would come and greet the Prophet (ﷺ) but I would not know whether he moved his lips in response or not."

This was the Prophet - peace and blessings be upon him -, how about the individual who was boycotted in this Islamic community which was the best of generations? The whole earth will certainly become constrained for him! And in fact, their souls became alienated so much that they understood that there was no fleeing from Allah and no refuge except in Him. They remained in this condition for fifty days - a whole month and twenty days! People deserted them; neither did they greet them nor respond to their greetings. They were among the people as if they were quarantined camels suffering from scabies.

Things became hard and the conditions terrible with them. So they turned towards Allah - the Mighty and Sublime -. Nevertheless, Ka'b did not abandon the Prayer in congregation. He would be present and say the greetings to the Prophet (ﷺ). But later, perhaps he would stay away because of the intense hardship and agony he was experiencing. He was ashamed to come to people, pray with them but they would not speak to him; neither a pleasant talk nor a word of reproach; they

abandoned them completely.

So, the earth became strained for them and they remained under this condition for complete fifty nights. At the passage of forty days the Prophet (ﷺ) directed them to keep away from their wives. To that extent; he estranged them from their wives.

What is your thought of a man like Ka'b bin Maalik, a young man, separated from his wife? This is certainly a serious matter! Yet, when the messenger of Allah's Messenger came to him and said, **"The Prophet has commanded you to keep away from your wife."** He asked, **"Should I divorce her or what should I do?"** because if the Prophet had told him to divorce her, he would certainly easily do so in obedience to Allah and His Messenger. Therefore, he enquired, **"Should I divorce her or what should I do?"** But the messenger told him that **"Verily Allah's Messenger has commanded you to keep away from your wife."** He held on to the apparent meaning of the expression.

Even the companion who was sent did not manipulate the phrasings; neither its meaning nor its wording. He said: "This is what he said and I do not know". This is one of the good manners of the companions, may Allah be pleased with them. He did not say, "I think he wants you should divorce her" or "I think he doesn't want you to divorce her." He did not say anything; he only said: "The Prophet said so-and-so." Then Ka'b told his wife, "Go and stay with your family"; and she did.

He said, **"As for my two companions, they confined themselves within their houses and spent time weeping."** They could not walk in the markets; the people had deserted them and nobody paid attention to them. No one would greet them and even if they greet they will not be replied. They could not tolerate this situation so they remained in their houses weeping.

He said: **"But as for me, I was the youngest and the most enduring"**: *Ashabbuhum* (the youngest of them); meaning, the strongest of them, and *Ajladuhum* (the most enduring) means, the most patient. He was the youngest of them in age; and so, he would attend the congregational Prayers together with the Muslims. Likewise, he moved around in the markets of Madeenah even though no one talked to him because the Prophet (ﷺ) had ordered that they be boycotted. The Companions - may Allah be pleased with them - were the most obedient of people to

Allah's Messenger (ﷺ).

He said: "I would come to the mosque, observe the Prayer and greet the Prophet as he sat among the people after the Prayer, and would ask myself whether or not his lips moved in response to my greetings." Meaning that; he (ﷺ) would not respond audibly – and the Prophet (ﷺ) was the best in character. However in conformity with Allah's revelation to him that these people should be boycotted, he did that.

He also said: "I would perform the Prayer and look at the Prophet stealthily": I would take a glance at the Prophet (ﷺ) sometimes while praying, and when I am focused on my prayer, he would look at me but when I turn towards him, he looked away.

All these were due to the gravity of the boycott.

He said: "While walking one day while the long punitive treatment of the Muslims continued, I climbed the wall of the garden of Abu Qataadah – may Allah be pleased with him." He vaulted over the fence; he did not pass through the gate; perhaps the gate was locked – And Allah knows best.

He said: "I greeted him but by Allah, he did not answer my greeting." Although he was his cousin and the most beloved person to him, he did not respond to his greeting. Ka'b was already estranged and shunned by the people, he was neither talked to, greeted nor answered; yet, his cousin, Abu Qataadah did not sympathize with him.

They did all these out of obedience to Allah and His Messenger (ﷺ) because the Companions (may Allah be pleased with them) did not fear reproach of the faultfinders regarding Allah. They never backed anyone against Allah's religion; not even their closest associates.

He said to him, "I adjure you by Allah's Name, don't you know that I love Allah and His Messenger?" But Abu Qataadah did not give any answer!

He asked again, "I adjure you by Allah's Name, don't you know that I love Allah and His Messenger?" Once more, he did not respond. He strongly persuaded him twice bearing out his love for Allah and His Messenger. But Abu Qataadah knew quite well that Ka'b bin Maalik loved Allah and His Messenger.

But when Ka'b repeated the question the third time saying, "I

adjure you by Allah's Name, don't you know that I love Allah and His Messenger?" He replied, "Allah and His Messenger know better." He did not talk to him; he did not say "yes" or "no"; he rather uttered an expression that could not be regarded as a remark. He said, "Allah and His Messenger know better."

Ka'b went on, "My eyes were filled with tears"; i.e., he wept – may Allah be pleased with him. A man - in fact, his cousin - so beloved to him would still avoid him despite these strong persuasions! And even when the matter was worship-related?! Because his saying, "I adjure you by Allah's Name, don't you know that I love Allah and His Messenger?" was a request for affirmation. Even at that, he did not do that although Abu Qataadah knew that Ka'b loved Allah and His Messenger. So, he shed tears.

Ka'b climbed over out of the garden: i.e., he went to the market. On his way, one of the Syrian *Nabatiys* met him - a *Nabatiy* is not an Arab neither is he an *Ajam* (Persian), they were call *Nabatiy* because they used to search for water in the deserts – and asked, "Someone should direct me to Ka'b bin Maalik!"

Look. The people of evil take advantage of opportunities!

"When he said, "Someone should direct me to Ka'b bin Maalik", I said, "Here I am" and he gave me a letter. I was literate because those who could write were very few at that time."

Ka'b said, "I read the letter. It contains, 'To proceed; It has reached us that your friend has abandoned you' - he meant the Messenger of Allah – peace and blessings be upon him. This king - the king of Ghassan, was a disbeliever. "And you should not remain degraded and abandoned." That is to say, you should not remain in alienation and ignominy. "So come to us, we shall receive you graciously." Meaning, we shall treat you lavishly and even give you rank among us.

However, this man was a true believer in Allah the Exalted who loves Allah and His Messenger – ﷺ. He rather said, "This is trial!" That is, this is a test. And he was right – may Allah be pleased with him -; a man alienated and avoided; not talked to, abandoned and ostracized by even the closest people to him. If he were weak in faith, he could take advantage of this king's invitation and go to him. But he had a strong faith.

He said; I answered that this is trial. Thereafter, he went to the burner

and set the letter ablaze. He simply set it in flames in the burner; he did not keep it with himself so that his soul does not whisper evil to him afterwards to go to the king. So, he dispensed with it so that he could forget about it, foreclosing any justification of having to go to this king. Then he remained in that condition for a period of time.

So far in this hadeeth: There is evidence allowing a boycotted and excommunicated individual to stay away from attending the congregational Prayers when he finds the situation unbearable as Ka'b and his two companions - may Allah be pleased with them - did find. Undoubtedly, it will be unpleasant and upsetting for an individual to come to the mosque for congregational Prayer when nobody will greet him or respond to his greetings; shunned and ignored. This will cause him extreme distress he may find unbearable; and that is sufficient excuse according to the scholars.

Among the points of benefit in the hadeeth: The strict adherence of the Companions to the orders of the Prophet (ﷺ). The evidence for this is what happened between Abu Qataadah and Ka'b (may Allah be pleased with both of them).

Among the lessons in the hadeeth is that: It is obligatory to keep away from evil and wicked people; those who take advantage of a person's drawback to harm and destroy him. This king - the king of Ghassaan - exploited Ka'b's condition to invite him to misguidance; that he may - due to the adversity - abandon his religion for the king's!

From the points it contains also is: Ka'b's strong piety and *Eemaan* - may Allah be pleased with him -, and the fact of his being among the sincere Muslims and not of those about whom Allah said:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ فَإِذَا أُوذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ ...﴾ (10)

"Of mankind are some who say: 'We believe in Allah'. But if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment..." (Al-Ankaboot: 10).

Hence, an individual may claim - and the refuge is with Allah - that, "I believe in Allah" whereas his faith is feeble. If he is hurt in the cause of Allah, he apostatizes - and the refuge is with Allah - he disobeys Him and abandons obedience. As for Ka'b bin Maalik, he was severely hurt in the cause of Allah, but he remained patient, anticipated Allah's reward and hoped for relief. In the end, Allah

granted him relief, the like of which He only favored him and his two other companions with: Allah revealed verses containing their praises which will be recited till the Day of Resurrection.

We read their story in the Qur'an during our Prayers! This is a great favor. Their story is read during the Prayer; in the five obligatory Prayers, likewise the supererogatory Prayers, silently and loudly.

Another lesson contained in the hadeeth is that: It is for the individual whenever he perceives fears a trial dispense with its source. When Ka'b - may Allah be pleased with him - feared that he may be tempted towards this king in the future through the letter, he set it in flames - may Allah be pleased with him.

A similar instance was what happened to Prophet Sulayman, the son of Daawood - peace and blessings be upon them - when a number of high breed horses were displayed before him during the period of the Asr Prayer. Absentmindedly and inadvertently, he did not observe the Prayer till sunset because of the demonstration. When at sunset he had not observed the Asr Prayer, he called for these high breed horses and dismembered their necks and feet.

He started killing and mutilating them by way of reproaching himself for the sake of his own soul. He rebuked his own soul for getting engrossed in these high breed horses and became unwary of Allah's remembrance. Allah the Exalted said:

﴿فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ فَنُفِيقَ﴾

﴿مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾﴾

"I did love the good (these horses) instead of remembrance of my Lord (in my 'Asr prayer)' till the time was over, and (the sun) had hidden in the veil (of the night). Then he said, 'Bring them (the horses) back to me.' Then he began to pass his hand over their legs and their necks (till the end of the display)." (Saad: 32-33).

The point here is that; whenever you perceive that any of your possessions tends to enthrall you away from Allah's remembrance, do away with it by all means possible so that it does not become a source of distraction for you away from the remembrance of Allah. Whatever beguiles you from Allah's remembrance is certainly vain. Allah, the

Exalted, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ

فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾﴾

“O you who believe! Let not your properties or your children divert you from the remembrance of Allah and whosoever does that, then they are the losers” (Al-Munaafiqoon: 9).

Kab'b continued, “When forty (days) had passed”: i.e., a month and ten days and revelation had paused; nothing was sent down during this period. And that was from Allah's Wisdom – free is He from all imperfection – in such serious circumstances. Divine revelation had paused, not coming down as in this story. Likewise during the incident of the *Ifk* (i.e., the slander against A'isha ؓ); revelation to the Messenger (ﷺ) paused.

And that is from Allah's Wisdom - the Mighty and Sublime -; because in the circumstance, the people would yearn and crave for it: “What will the Lord of the universe –the Mighty and Sublime - reveal?” So revelation held back for forty days without coming down. On the fortieth day, the Prophet (ﷺ) sent to Ka'b and his two companions, Hilaal bin Umayyah and Muraarah bin Ar-Rabee - may Allah be pleased with them - to stay away from their wives.

The wife of Hilaal bin Umayyah came to the Messenger of Allah (ﷺ) and informed him that Hilaal was in need of her for his chores because he had no servant. The Prophet (ﷺ) permitted her on condition that he should not approach her. She said: “He has no such desire left in him” that is to say, he had no passion for women, and he had not stopped crying since the Prophet (ﷺ) ordered that they be boycotted till that day. He remained for forty days crying since he would not know what the entire matter will culminate in.

Ka'b - may Allah be pleased with him - said, “When it was the tenth day after the fortieth day [of boycott], that day I had offered the Fajr Prayer on the roof of one of our houses.” That is owing to the fact that as mentioned earlier, the earth had become constricted for them despite its vastness - may Allah be pleased with them - and they were deeply distressed. They would go to the mosque and no one will talk to them. If they greet the people, they got no answer; and if

anybody passed by them, he would not greet them. Life was difficult for them!

So one day, while he was observing the *Subh* Prayer on the roof of his house; he said, "I heard the voice of a proclaimer on *Sal'* – it is a well-known mountain in Madeenah - shouting at the top of his voice saying, 'O Ka'b bin Maalik rejoice, O Ka'b bin Maalik rejoice!'"

He said: "I fell down in prostration and I knew that the relief had come." Then a horseman galloped his horse from the mosque towards Ka'b bin Maalik's house to congratulate him.

Harbingers of glad tidings also went to Hilaal bin Umayyah and Muraarah bin Ar- Rabee to convey the good news of Allah's forgiveness to them! Look how the Muslims were rejoicing with one another. They all went in different directions racing and cheering.

Ka'b said, "Then the crier came, likewise the horseman but the crier was the first to give the glad tiding because his voice was faster than the horse." He continued, "So I gave him my two clothes" – a wrapper and the gown. He hadn't any other cloth; but he borrowed two other garments from a member of his household or neighbor to wear and gave those he was wearing to the one who gave him the good news. He gave him all he had; and he had not more than the two garments. Nevertheless, by Allah, it was indeed a glad tiding; a wonderful information from Allah – free is He from all imperfections -: He revealed His acceptance of their repentance and He pardoned them.

Then he set out to meet the Messenger (ﷺ) in the mosque, and he - may Allah reward him with good for his effort towards his *Ummah* - had informed the people of the good news after the *Subhi* Prayer. He informed them that Allah had revealed His forgiving this threesome. He – peace and blessings be upon him - loved his Companions and entire *Ummah* to repent and return to Allah.

Ka'b said, "I got out intending the Messenger of Allah, then people began to meet me in groups" – groups of people congratulating him on Allah's forgiveness - may Allah be pleased with him.

These people loved for their brothers what they loved for themselves. They did not begrudge them for a favor Allah bestowed on them, revealing their forgiveness in the Qur'an. They rather felicitated with him until he entered the mosque.

There are many lessons in this part of the hadeeth:

Firstly: The Prophet's boycott of the threesome so much that he ordered them to keep away from their wives; and estranging a man from his wife is very serious.

Secondly: A man's saying to his wife, "Go to your family" does not necessarily imply divorce. Ka'b – may Allah be pleased with him - distinguished between "go to your family" and a divorce. So, if a man says to his wife "go to your family" without intending a divorce, then it is not a divorce. On the other hand, if he intends divorce; then the Prophet (ﷺ) had said, "Verily actions are considered by their intentions and there is for every human being what he intends."⁽¹⁾ If an individual intends divorce with such an expression then it holds.

Thirdly: The Companions' strict compliance with the order of the Prophet (ﷺ). Ka'b never hesitated neither did he say, "Perhaps I should seek clarification from the Messenger – ﷺ" or ask the person sent by the Prophet (ﷺ) to "go back to him; perhaps he would allow me." He just accepted everything.

Fourthly: The Prophet (ﷺ) is compassionate with his *Ummah*. After he had directed them to keep away from their wives, he later permitted Hilaal bin Umayyah who direly needed the service of his wife.

Fifthly: The permissibility of explaining the circumstance while seeking a verdict, bearing witness or the like even if the party concerned may not be comfortable that the people become aware of such things. Hilaal bin Umayyah's wife mentioned his condition: he does not have any desire for women.

Sixthly: If a similar thing happens to an individual such that the people boycott him becoming deeply and unbearably hurt by their presence, it is allowed for him not to attend the congregational Prayers on that account. That is owing to the fact that if he comes to the mosque in this state, he will be full of confusion during the Prayer, unsettled. For this reason, Ka'b bin Maalik (may Allah be pleased with him) performed the *Fajr* Prayer on one of the rooftops of his houses. This point had been mentioned under the narration about Hilaal bin Ummaiyah and Muraarah bin Ruba'yy.

Seventhly: The Companions' eagerness to compete in giving the

1 Its referencing has preceded.

congratulation because that constitutes bringing delight to the Muslim and that in turn, is one of the means of nearing Allah – the Mighty and Sublime – which is from the aspects of righteousness. And Allah – free is He from imperfections – loves the righteous and will never waste their deeds. Therefore, it is essential that you congratulate your brother when you see something that delights him, such as good news, a heartening dream or the like since that brings him great enjoyment and pleasure.

Eighthly: It is necessary to give gift to the individual who brings you good news in a way appropriate for the situation. Ka'b bin Maalik – may Allah be pleased with him - gave his two clothes to the person who conveyed the glad tidings to him. This is similar to what was authentically reported from Abdullah bin Abbass - may Allah pleased with him and his father – that: He would instruct the people when they go for the Hajj to exit consecration after the Lesser Hajj (during the months of Hajj) and then resume it for the Hajj proper on *Yawm at-Tarwiyah* (the eighth day of *Dhul-Hijjah*).

On the other hand, 'Umar bin al-Khattab - may Allah be pleased with him - used to prevent the people from exiting consecration after the Lesser Hajj (during the months of Hajj) because he desired that the people make the Lesser Hajj at a time and the Hajj at another time so that the Sacred Precincts would always be filled with visitors performing the Lesser Hajj or the Hajj. 'Umar - may Allah be pleased with him – simply did that based on jurisprudential interpretation which is excusable. Otherwise, the *Sunnah* of the Messenger (ﷺ) is undoubtedly superior.

The important point here is that a man asked Abdullah bin Abbass about this issue and he instructed him to perform the Lesser Hajj (during one of the months of Hajj) and exit consecration (waiting for the commencement of the Hajj proper).

Later, this man dreamt that a person was congratulating him: “A sound Hajj and an accepted Lesser Hajj!” He informed Ibn Abbass who gave the verdict and Ibn Abbass was very delighted. As a result, he told him to wait so that he could give him a gift. That is to say; he wanted to hand out a gift for the good news he gave him from the dream regarding the rightness of the verdict he issued – may Allah be pleased with him.

The lesson here is that, whoever brings you glad tidings regarding anything, the least is for you to pray for him or hand out a gift as is easy; everyone according to his ability and condition.

Ka'b – may Allah be pleased with him - said, "When I reached the mosque where the Messenger of Allah (ﷺ) was sitting amidst his companions..." Talha bin Ubaydullah - may Allah be pleased with him - got up and rushed towards Ka'b, shook his hands and congratulated him for the favor of Allah's forgiveness on him.

He said, "By Allah, no person among the Emigrants stood up except Talha." Ka'b never forgot this good gesture of Talha when he stood up, shook his hand and congratulated him. Ka'b proceeded until he stood before the Prophet (ﷺ). His face was beaming with happiness because he – peace and blessings be upon him – was delighted that Allah pardoned the threesome that was truthful to Allah and His Messenger. Those who truly expressed their *Eemaan* and suffered the great experience they had: the people's boycotting them for fifty days including their wives after the fortieth day. The Messenger of Allah (ﷺ) had directed them to keep away from them.

Then the Prophet (ﷺ) said to him, "Rejoice with the best day you have ever seen since your mother gave birth to you."

And the Prophet (ﷺ) was ever truthful. The best day that Ka'b ever witnessed since his mother gave birth to him was that day. Allah revealed His forgiveness for Ka'b and his two companions in the Qur'an which will ever be read. The Lord of the Worlds - the Mighty and Sublime – said it and sent it down to Muhammad (ﷺ) preserved through Jibreel and it will remain preserved till the Day of Resurrection. And no one would be found - aside the Prophets and those Allah mentioned in the Qur'an - whose story is preserved as that of Ka'b and his two companions – may Allah be pleased with them.

The story shall remain read in Allah's Book inside the mosques, on the pulpits and in all places. Whoever reads this story shall have ten rewards for each letter. So, without doubts, that day was the best day Ka'b experienced since his mother gave birth to him.

Ka'b said, "Then I asked, 'O Messenger of Allah is this (good news) from you or from Allah?' He said, 'No, it is from Allah - the Mighty and Sublime.'" And that is because if it is from Allah such is nobler,

superior and more virtuous. Ka'b said, "I have placed a condition upon myself that if Allah accepts my repentance, I would give all my property as charity for the sake of Allah and His Messenger." That is to say, he was relinquishing the ownership and management, donating them as charity for the sake of Allah and His Messenger. Thereupon, the Prophet (ﷺ) said, "Keep some property with you, that is better for you." So he kept it – may Allah be pleased with him.

There are lessons in this part of the Hadeeth:

Firstly: It contains evidence that it is from the *Sunnah* whenever an individual attains a thing of delight; he should be congratulated and felicitated with whether the good is religious or mundane. It was for this reason the angels congratulated Ibrahim – peace and blessings be upon him – on the forbearing child and on a knowledgeable child.

The Forbearing Child was Ismaa'eel and the Knowledgeable Child was Is'haaq. The angels paid compliments to Ibrahim on these two children.

Secondly: That it is not wrong to stand up towards an individual in order to shake hands with him and give him compliments on a major achievement. It is not wrong to stand up towards a person; the *Sunnah* establishes it. Similarly, standing up for an individual while you remain in your place without moving towards him; this is not forbidden if people are accustomed to that. And that is for the reason that it has not been prohibited. What is rather forbidden and warned against is the individual for whom the people stand up and not those who stand. Regarding the individual for whose sake the people stand, the Prophet (ﷺ) said, "Whoever loves that the people stand up for him, let him prepare his place in the Hell."⁽¹⁾

The People of Knowledge explain that standing up is of three forms:

One: standing up towards a person.

Two: standing up for a person.

Three: standing up by the side of a person.

As for standing up towards a person, there is no blame in that; the

¹ Reported by Aboo Daawood in the Book on Manners, Chapter on A Man's Standing Up For Another Man; no. 5229, At-Tirmidhee in the Book of Manners, Chapter on Reports Discouraging A Man's Standing Up for Another, no. 2755 and said, "Good (Hasan) Hadeeth." Likewise Ahmad in the Musnad (4/93,100). Al-Al-baanee graded it authentic as in Saheeh al-Adab ul-Mufrad (748).

Sunnah establishes it in a directive, endorsement and action.

Regarding the directive: When Sa'd bin Mu'adh - may Allah be pleased with him - arrived to pass his judgment on the Quraydha tribe, the Messenger of Allah (ﷺ) said, **"Stand up to your leader."**⁽¹⁾ Sa'd bin Mu'adh had a life threatening injury on a vein on his thumb during the Battle of the Confederates. However, Sa'd had supplicated that Allah should not let him die until he is delighted regarding the Quraydha tribe.

Quraydha were allies of the Aws tribe but they betrayed the covenant they made with the Prophet (ﷺ) and joined forces with the Confederates against the Messenger of Allah (ﷺ). When Sa'd was stabbed, he asked, "O Allah do not let me die until you delight me regarding Quraydha tribe." He was highly respected by the Messenger of Allah (ﷺ) so much that a pavilion; i.e., a small tent was erected for him inside the mosque so that he could easily visit him, and the Prophet (ﷺ) regularly visited him.

So during the campaign against the Quraydha tribe when they agreed that Sa'd bin Mu'adh should adjudicate regarding them, the Prophet (ﷺ) directed that Sa'd should come to their quarters. He came riding on a donkey because the wound had drained him. When he arrived, the Prophet (ﷺ) said, **"Stand up to (receive) your leader."** Thereupon, they stood up and helped him dismount. The Prophet (ﷺ) then said to him, **"These people - i.e., the Jews - from the Quraydha tribe have chosen you as a judge."** Sa'd - may Allah be pleased with him - then asked, "Will my judgment be implemented on them?" The Prophet (ﷺ) replied, **"Yes"**, and they assented saying, "Your judgment will be executed." Sa'd continued, "Will it include the people here?" - pointing to the Messenger of Allah (ﷺ) and his companions; and they all answered in the affirmative.

He then said, "I rule that their fighters be killed, their children and women be held as slaves, and their wealth be taken as spoils." A firm judgment! The Messenger of Allah (ﷺ) said, **"You have indeed judged regarding them in accordance with Allah's judgment from above the**

1 Reported by Al-Bukhaari in the Book of Military Campaigns, Chapter on the Prophet's Return From the Battle of the Confederates And Advancement Towards the Quarters of the Quraydha Tribe; no. 4121, and Muslim in the Book of Jihad and Advancements, Chapter on Permissibility of Fighting Those Who Break Agreements; no. 1768.

seven heavens.”

So, the Prophet (ﷺ) enforced his judgment. He killed seven hundred men among them, held the women and the children as slaves and took their wealth as spoils.

The point of reference in the Hadeeth is his saying: “Stand up to (receive) your leader.” That is an imperative. When Ka’b bin Malik (may Allah be pleased with him) entered the mosque, Talha bin Ubaydullah stood up to him in the presence of the Prophet (ﷺ) and he did not blame him for doing that.

When the Thaqeef delegation came to meet the Messenger (ﷺ) at J’raanah after a battle, he stood up for them or he stood up to (meet) them. So, standing up towards a person is not wrong.

The second: Standing up for a person. There is no blame in this too, especially if the people have become accustomed to it such that if the standing is not done, the individual coming in considers it deriding. There is no blame in that; although it is better to avoid it as contained in the Sunnah. But for a people have become accustomed to it, there is no harm in it.

The third: Standing up by a person such as when an individual is sitting and another is standing over him out of respect; this is prohibited. The Prophet (ﷺ) said, “Do not stand as the non-Arabs do out of respect for one another.”⁽¹⁾

Even during the Prayer; if it becomes impossible for the Imam to stand up and he observes his Prayer while sitting, the followers too must pray while sitting even if they are capable of standing up in order not to resemble the non-Arabs who used to stand up behind their kings.⁽²⁾

1 Reported by Aboo Daawood in the Book of Manners, Chapter on An Man’s Standing Up for the Other; no. 5230, and Ibn Maajah in the Book of Supplications, Chapter on the Messenger’s Supplication; no. 3836, and Imam Ahmad in the Musnad (5/ 253). The great scholar of Hadeeth al-Mundhiree graded this hadeeth Hasan (good) in at-Targheeb wa Tarheeb (3/431).

2 This Refers to the Hadeeth of Jaabir - may Allah be pleased with him - who said: “The Messenger of Allah (ﷺ) had some pains so we observed the Prayer behind him while he was sitting. Abu Bakr was echoing the Messenger’s Takbeer (saying of Allahu Akbar - Allah is the Greatest) to the people. So, he looked at us, saw that we were standing and gestured to us and we sat down and prayed while sitting. When he concluded the Prayer he said, “You almost carried out the practice of Persians and the Romans; they stand near their kings while they (i.e., the kings) are seated. Do not do that...” Reported by Muslim in the Book of the Prayer,

Therefore, standing behind a person is prohibited except out of necessity such as if it is feared that someone may transgress against a person him, then there is no blame if a man stands behind such a person. Likewise when it is done to show respect for a person by way of dispraise for the enemy; such is allowed. Mugeerah bin Shu'bah – may Allah be pleased with him - did a similar thing during the Treaty of Hudaibiyyah when the Quraysh sent an emissary to the Messenger (ﷺ) for negotiations. Mugeerah bin Shu'bah – may Allah be pleased with him - was standing behind Allah's Messenger (ﷺ), holding a sword in his hand by way of showing esteem for the Messenger (ﷺ) and dispraise for the emissaries of the disbelievers.

This contains evidence that it is necessary for us – we the Muslims – to enrage the disbelievers with speech and actions. That is what we have been ordered to do. Allah – free is He from all imperfections - said:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ﴾ (٧٣)

“O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them...” (At-Tawbah: 73)

He, the Exalted, also said,

“...nor do they take any step to either enrage the disbelievers or inflict any injury upon the enemy but that it is written to their credit as a deed of righteousness.” (At-Tawbah: 120).

However, it is lamentable that some of us make them happy and elated and perhaps even join them in their festivals of disbelief which Allah is not pleased with. He is rather angry with them! It is feared that the Punishment descends upon them while they frolic in their festivals. There are some among the people – and the refuge is with Allah - who do not give any value to the religion as stated by Ibn Qayyim in *Ahkaamu Ahli adh-Dhimma*: “Those who do not give any value to the religion join them in their festivals and congratulate them.”

How will you make the enemies of Allah and your enemies happy? You should rather make them sad, provoke them and subject them to the severest hardship. So were we ordered since they are our enemies

and enemies of Allah and His religion, His angels, Prophets, the truthful ones, martyrs and the pious.

The point here is that Mugeerah bin Shu'bah stood up behind the Messenger of Allah (ﷺ) with a sword in his hand by way of showing esteem for him. In fact during the negotiations, the Companions did things they would not do ordinarily. Whenever the Prophet (ﷺ) expectorated, they collected the phlegm with their palms and rub it over their faces and chests even though they did not use to do that. However, they did that in order for the emissary to return to their people and explain the Companions' relationship with their Prophet (ﷺ).

Consequently, when the envoy returned to Quraysh, he said, "By Allah! I have met kings including the Khosrau, Ceasar and the Negus; I have never seen a person more greatly esteemed by his people as the companions of Muhammad respect him." May Allah be pleased with them and make them be pleased, and reward them with good on our behalf.

The lesson here is that there is no blame in standing near an individual with the intention of protecting him or infuriating the enemies. Otherwise, it is prohibited.

Thirdly: It is Sunnah that any individual on whom Allah bestows a favor should hand out part of his possessions in charity since the Prophet (ﷺ) approved of Ka'b's donating part of his wealth in charity as part of his asking forgiveness from Allah – the Mighty and Sublime – bearing in mind the great and lasting favor he got thereof.

Then, Ka'b promised that part of his repentance to ever tell the truth afterwards since Allah the Exalted saved him due to honesty. And so it was, he never told a lie after Allah accepted his repentance. He – may Allah be pleased with him - became an embodiment of honesty. In fact, Allah revealed concerning him and his companions that:

"O you who believe! Fear Allah, and be with those who are true (in words and deeds)" (At-Tawbah: 119).

Allah sent down verses explaining His favor of pardon on them. He - the Exalted - said:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ

الْعُسْرَةَ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ..... ﴿١١٧﴾

“Allah has forgiven the Prophet (ﷺ), the Muslim Emigrants and the Ansar who followed him in the times of distress after the hearts of a party of them had nearly deviated (from the Right path), but He accepted their repentance.” (At-Tawbah: 117).

In this verse, Allah – free is He from all imperfections – affirmed forgiveness for the Prophet, the *Muhajirun* and the *Ansar* in His saying: “Allah has forgiven...”

As for the Prophet; he is Muhammad, the Messenger of Allah and the end of the Prophets who Allah has forgiven what had preceded of his sins and what may follow.

As for the Muslim Emigrants; they were those who migrated from their land, Makkah, to Madeenah for the sake of Allah and His Messenger. They combined between migration, leaving their lands and homes, and support for the Prophet (ﷺ) since migrated to Allah and His Messenger. So, the *Muhaajiroon* combined between migration and support.

Regarding the *Ansaar*; they were those who had homes and had adopted faith before them – i.e., the people of Madeenah, may Allah be pleased with them. They accommodated the Prophet (ﷺ), supported him and protected him from what they protect their wives and children from. Allah mentioned the *Muhajiroon* first because they of their superiority over the *Ansaar* since they combined migration and support.

And His saying: “...those who followed him (Muhammad) in the time of distress”: that was in relation to departing with him for the Tabuk campaign, in a far away location at a time people experienced intense heat. At such times people will find more pleasing remaining in their homes. And that was because it was during summer, harvest and charming shades. However, they still set out during the harsh conditions: “after the hearts of a party of them had nearly deviated (from the Right Path).”

Yes, some of them nearly remained behind without any excuse, which could cause their hearts to deviate; but Allah – the Mighty and Sublime – favored them with steadfastness and they departed with the Prophet (ﷺ).

Then His saying: *“But He accepted their repentance...”* and emphasized it again that, *“certainly, He is to them full of kindness, Most Merciful.”* He covered them with *Ra’fah* (Kindness) and *Rahmah* (Mercy). *Ar-Ra’fah* is softer than *Ar-Rahmah* because it is a form of *Rahmah* milder and greater than the general *Rahmah*.

Then He said, *“And (He did forgive also) the three [who did not join the Tabûk expedition]”*: The three were: Ka’b bin Maalik, Muraarah bin Ar-Rabee’ and Hilaal bin Umayyah. They were the three that lingered behind – may Allah be pleased with them. The word, *Khullifoo* (as it occurs in the Arabic text) means that, their matter was deferred. It does not refer to those who lingered behind from attending the campaign. It rather refers to the Prophet’s suspending their case – peace and blessings be upon him – to await what Allah’s ruling will be on them.

His saying: *“...till the earth, vast as it is, was strained for them ...”*: The earth became straitened for them despite its vastness. *Ar-Rahb* means vastness. That is to say, the earth became strained for them despite its vastness so much that Ka’b said, “The whole earth discounted me, until I said, ‘I do not know whether I am in Madeenah or somewhere else!’” This was because of the severity of the hardship – may Allah be pleased with them.

“... and their own selves were strained on them.” An individual’s soul strains on him beyond endurance. Yet, they remained patient – may Allah be pleased with them – until Allah brought them relief.

Concerning His saying: *“...and they perceived that there was no fleeing from Allaah; and no refuge but with Him”*: *Adh-Dhan* (perceived) here refers to *Al-Yaqeen* (certain understanding). That is to say, they were sure there was no fleeing from Allah; no individual will benefit them and there is no fleeing from Allah except to Him. All things lie in the Hands of Allah, the Mighty and Sublime.

His saying: *“Then, He accepted their repentance that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful”*: He pardoned them for them to attain the levels of repentance no one can reach except whoever is so favored. Only the beloveds of Allah attain it as He the Exalted said:

“Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves.” (Al-Baqarah: 222)

But as for those who gave excuses to the Messenger (ﷺ) among the

hypocrites, for whom he asked for forgiveness and left their inners to Allah, Allah sent down about them, the most detestable thing revealed about humans. He – the Mighty and Sublime - said:

﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ

رِجْسٌ

“They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them” do not reproach them, “so turn away from them. Surely, they are Rijsun (impure).” (At-Tawbah: 95).

We seek refuge with Allah; impurity! Alcohol is an impurity. The feces expelled from the anus of humans is impurity. The excrement of the donkey is an impurity; these people are like these things!

“And Hell is their dwelling place, a recompense for that which they used to earn.” (At-Tawbah: 95)

A horrific abode – and the refuge is with Allah.

They shall move from this world to the Hell - may Allah grant us safety. A scorching fire that leaps up over the hearts, it shall be closed upon them in pillars stretched forth!

“They (the hypocrites) swear to you that you may be pleased with them...” because you do not know their secrets and only the apparent is known to you.

﴿...فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾

“...but if you are pleased with them, certainly Allah is not pleased with the people who are rebellious, disobedient to Allah.” (At-Tawbah: 96)

If the entire human race is pleased with you, but Allah is displeased with you; only the Pleasure of Allaah - the Mighty and Sublime – will bring advantage to you. Because if Allah is pleased with you, He endears you to the people and directs their hearts towards you as is reported in a hadeeth, “When Allah loves a servant, He calls upon Jibreel, ‘O Jibreel I love so-and-so, you should also love him.’ Allah will mention the person’s name to him, and Jibreel will love him. Then Jibreel will proclaim (his name) in the heavens, ‘Allah loves so-and-so, you should love him.’ The

inhabitants of the heaven will begin to love him.” He continued, “And he will be given acceptance on earth.”⁽¹⁾ So he will become accepted by the inhabitants of the earth.

Allah - the Mighty and Sublime - says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝١٦﴾

“Verily, those who believe [in the Oneness of Allah and His Messenger (Muhammad)] and work do righteousness, the Most Gracious (Allah) will bestow love on them.” (Maryam: 96).

But if a person seeks the people’s pleasure at the expense of Allah’s displeasure; then conversely, Allah will be angry with him and the people will be angry with him as well.

For this reason, when Mu’aawiyah – may Allah be pleased with him - became the ruler, Aa’isha – may Allah be pleased with her - wrote to him, “I heard the Prophet (ﷺ) saying, “Whosoever seeks Allah’s pleasure at the expense of people’s displeasure, Allah will suffice him against the plot of the people. Whosoever seeks people’s pleasure at the expense of Allah’s displeasure, Allah shall be angry with him and leave him to the people.”⁽²⁾ Many are those who go after the people’s liking at the expense of the anger of the Creator – the Mighty and Sublime – the refuge is with Allah.

These people are under Allah’s anger even if people are pleased with them. Thus, the people’s liking can never profit them! Allah the Exalted says:

﴿...فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ۝١٦﴾

“...but if you are pleased with them, certainly Allah is not pleased with Al-Fasiqoon.” (At-Tawbah: 96).

Even if the Prophet (ﷺ), the noblest of mankind, is pleased with them, it will not benefit them because Allah is not pleased with people who are rebellious.

- 1 Reported by Al-Bukhaari in the Book of the Beginning of Creation, Chapter Mentioning the Angels – may Allah’s Peace be upon Them; no. 3209, and Muslim in the Book of Benevolence and Maintaining Ties, Chapter on If Allah Loves a Servant He Makes His Servants Love Him Too; no. 2637.
- 2 Reported by At-Tirmidhee in the Book of Asceticism; no. 2414. Graded Saheeh (authentic) by Al-Albaanee in Silsilatu as-Saheehah no. 2311.

This verse warns against *Fisq*. *Fisq* means unremittingly committing sins, and the highest of it is Disbelief. All forms of *Fisq* reduce Allah's Pleasure on a person to the extent of the sin since a ruling connected to a feature increases and reduces in a corresponding manner with the feature. Likewise it will become stronger in congruence with the feature.

Fisq is one of the reasons for the deprivation of Allah's Pleasure: "... but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allah)."

Fisq has various forms and levels. Disobedience to parents, breaking ties of kinship, cheating people, betrayal of covenant and telling lies are acts of *Fisq*; every act of disobedience to Allah is *Fisq*.

However, the Minor sins are expiated by good deeds; if the individual properly performs the good deed as Allah the Exalted said:

﴿ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ

مَشْهُودًا ﴿٧٨﴾

"Establish the Prayers from mid-day till the darkness of night and recite the Qur'an in the dawn. Verily the recitation of the Qur'an in the early dawn is ever witnessed." (Al-Israa: 78)

He - the Mighty and Sublime - also says:

﴿ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذَكَرَ

لِلذَّكْرِ ﴿١١٤﴾

"Verily the good deeds remove the evil deeds (i.e. little sins)." (Hud: 114)

When a person does a good deed, it removes the sin if it is Minor. As regards the Major sins, nothing expiates them except repentance.

At any rate, *Fisq* is one of the causes of the servant's lacking in Allah's Pleasure while obedience (to Allah) is one of the means of achieving the Pleasure of Allah. Therefore, adhere to obeying Allah if you want His Pleasure. In the same vein, if you desire the people's liking, then seek Allah's Pleasure. Once Allah is pleased with you, He will suffice for you as a Helper against people and make them like you. But if you

displease Allah to seek the people's pleasure, then have the tidings of the people's condemnation along with Allah's wrath – And the refuge is with Allah.

Ka'b bin Maalik – may Allah be pleased with him – reported that the Prophet (ﷺ) left Madeenah on a Thursday; he would set out for journeys on Thursdays even though that was not always. At other times, he departed on Saturdays as he did during his last journey, the Farewell Hajj. He – ﷺ – also used to set out on other days but more often than not, he commenced his journeys on Thursdays.

He also mentioned that the Prophet (ﷺ) returned to Madeenah at forenoon; and that he entered the mosque and observed two units of prayer therein. This is part of his *Sunnah*; that whenever he arrived his city of residence, he would not start with anything but the mosque.

These two units of prayer can be performed at any time including the times during which observance of the Prayer is forbidden. This is because it is a condition-related Prayer; so it is not prohibited; whenever its situation arises, it becomes allowed to observe it.

Hence, it is recommended that when a person returns to his land, he should start with the mosque before any other thing, and this had been explained.

HADEETH 22:

وَعَنْ أَبِي نُجَيْدٍ - بِضَمِّ النُّونِ وَفَتْحِ الْجِيمِ - عِمْرَانَ بْنِ الْحُصَيْنِ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ رَسُولَ اللَّهِ ﷺ وَهِيَ حُبْلَى مِنَ الزَّوْنِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَصَبْتُ حَدًّا فَأَقِمُّهُ عَلَيَّ، فَدَعَا نَبِيُّ اللَّهِ ﷺ وَلَيْهَا فَقَالَ: «أَحْسِنِ إِلَيْهَا، فَإِذَا وَضَعَتْ فَأْتِنِي» فَفَعَلَ فَأَمَرَ بِهَا نَبِيُّ اللَّهِ ﷺ، فَشَدَّتْ عَلَيْهَا ثِيَابَهَا، ثُمَّ أَمَرَ بِهَا فَرَجَمَتْ، ثُمَّ صَلَّى عَلَيْهَا. فَقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا يَا رَسُولَ اللَّهِ! وَقَدْ زَنَتْ؟ قَالَ: لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسَعَتْهُمْ، وَهَلْ

وَجَدْتُ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ عَزَّ وَجَلَّ؟! رواه مسلم .

‘Imran bin Al-Husain Al-Khuza’i ؓ reported: A woman from the tribe Juhainah came to Messenger of Allah ﷺ while she was pregnant from (Zina) adultery and said to him: “O Messenger of Allah! I have committed an offense liable to Hadd (prescribed punishment), so exact the execution of the sentence.” Messenger of Allah ﷺ called her guardian and said to him, “Treat her kindly. Bring her to me after the delivery of the child.” That man complied with the orders. At last the Prophet ﷺ commanded to carry out the sentence. Her clothes were secured around her and she was stoned to death. The Prophet ﷺ led her funeral prayers. ‘Umar submitted: “O Messenger of Allah! She committed Zina and you have performed funeral prayer for her?” He replied, “Verily, she made repentance which would suffice for seventy of the people of Al-Madinah if it is divided among them. Can there be any higher degree of repentance than that she sacrificed her life voluntarily to win the Pleasure of Allah, the Exalted?” [Muslim]

COMMENTARY

The author - may Allah the Exalted have mercy on him - said in relation to what he reported from ‘Imran bin Husayn (may Allah be pleased with him) that: A woman came to the Prophet (ﷺ) “**pregnant from adultery**”. That is, she – may Allah be pleased with her - was pregnant from illicit sexual intercourse.

“She said: ‘O Messenger of Allah, I have committed a punishable offence; so execute it on me.’ Meaning, “I have done something deserving legal punishment, so carry it out on me.

Thereupon, the Prophet (ﷺ) invited her guardian and commanded him to take good care of her and that when she gives birth, he should bring her to Allah’s Messenger (ﷺ).

When she gave birth, her guardian brought her to the Prophet (ﷺ). “He then commanded that her clothes be secured around her”, that is to say; her cloth should wrapped and fastened around her so that she does not get exposed. “Then he ordered and she was stoned to death.” That is, with pebbles which were neither big nor small until

she died. Then the Prophet (ﷺ) observed the funeral prayer over her and supplicated for her as he would pray for the deceased.

“Umar then submitted, ‘O Messenger of Allah! Would you perform the funeral prayer over her even when she had committed adultery?’” i.e., considering the fact that adultery is among the Major sins? He – peace and blessings be upon him - replied: “Verily, she has made such a repentance that would suffice for seventy people of Al-Madinah if it is divided among them.”

That is to say; a broad range repentance which will suffice an entire people; seventy in number, all sinful, and benefit them if it were distributed among them. (He – peace and blessings be upon him - then said), “Have you found any better than her giving up her life voluntarily to win the Pleasure of Allah, the Mighty and Sublime?” i.e., have you found a better condition: a woman coming to surrender herself? She offered her life in order to draw closer to Allah - the Mighty and Sublime – and be cleansed from the sin of adultery. Is there anything better than this?!

The hadeeth is evidence for many points of benefit:

Such as: If a married person commits adultery, it is compulsory to stone him to death by obligation. This used to occur as a verse in Allah’s Book which the Muslims read, memorized, comprehended and implemented. Then the Prophet (ﷺ) also implemented the stone-to-death penalty; and likewise the rightly-guided caliphs after him. But Allah, in His Wisdom, abrogated its reading from the Qur’an but retained its ruling for this *Ummah*. Hence, when a married person commits adultery – i.e., a previously married individual -, he should be stoned to death. He will be taken to an expanse location, and the people will gather, pick pebbles and pelt him till he dies.

This is from the Wisdom of Allah - the Mighty and Sublime -; i.e., the Islamic Law has not prescribed that such individuals should be killed with a sword such that the matter ends therewith. He should rather be pelted with these pebbles so that he is pained and he tastes the agony of punishment in return for what he tasted from the delight of the prohibited act. The entire organs of the adulterer had relished the forbidden act. As such, it comes from wisdom too that the same body tastes the punishment analogous to the pleasure it relished.

For this reason, the scholars – may Allah be pleased with them all

- say: It is not permissible to pelt big stones because big stones may cause him to die quickly and get respite. Similarly, the stones should not be so small since that will cause him severe harm and prolong his death. It should rather be made with medium sized pebbles so that he can feel the pain and then die.

If an individual retorts that: Did the Prophet (ﷺ) not say: “Whenever you kill, kill with kindness and whenever you slaughter, slaughter with kindness”?⁽¹⁾ And killing with sword would be kinder towards the offender than pelting pebbles?

We say: Yes, the Messenger – ﷺ – actually said so; but being kind while killing has to be according to the Law. Thus, the stone-to-death penalty is kindness since it concurs with the provisions of the Law. In the same vein, if a criminal oppresses an individual and kills him intentionally but he scolded him before killing him; this aggressor will be scolded as well firstly before implementing the death penalty against him.

For instance: If a criminal kills a man and, for example, cuts off his two hands, then his two feet, then his tongue and then his head; we will not just implement the death penalty against such an aggressor using the knife. We will rather cut off his two hands as well, then his two feet, and then his tongue and his head just as he did. And this is will be considered kindness in killing because kindness in killing is in the manner of its conformance with the Law.

This hadeeth also contains evidence for the fact that the individual could confess to committing adultery in order for him to be purified through the prescribed punishment and not by way of disgracing himself. An individual who confesses to committing adultery to the ruler or his representative so that the prescribed punishment could be implemented on him should not be blamed or censured.

But as for the person who informs the public that he committed adultery, such an individual is rather humiliating himself; such is not among those who will be forgiven because the Messenger (ﷺ) said: “The entirety of my people will be forgiven except the *Mujaahireen*.” They then asked, “Who are the *Mujaahireen*?” He answered that, “Those who commit sin, and after Allah had covered them they wake

1 Reported by Muslim, the Book of Hunting and Slaughtering, Chapter on The Order to Slaughter and Kill Well and Sharpen the Blade; no. 1955.

up and spread it.”⁽¹⁾

If someone asks: Is it better for the individual who commits adultery to approach the judge and confess to it and the penalty implemented on him or it is better for him to conceal it?

The response is that it entails some detailed explanations. The individual might have sincerely repented, deeply regretted, and resolved never to return to the sin. The best for such an individual is that he should not report himself. He should make the matter a secret between himself and Allah; and Allah pardons whoever sincerely turns to Him in repentance.

But as for he who fears that his repentance may not be sincere, and also fears returning to the sin and committing it again; it is better in such case to go to the authority or the judge or any other and confess to him so that the penalty is implemented on him.

HADEETH 23 AND 24

وَعَنْ ابْنِ عَبَّاسٍ وَأَنْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ» متفق عليه .

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُضْحَكُ اللَّهُ سُبْحَانَهُ وَتَعَالَى إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ يَدْخُلَانِ الْجَنَّةَ، يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسَلِّمَ فَيُسْتَشْهَدُ» متفق عليه .

Ibn 'Abbas and Anas bin Malik reported: Messenger of Allah ﷺ said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in

¹ Its referencing has preceded on page 88

repentance.”

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Allah, the Exalted, smiles at two men, one of them killed the other and both will enter Jannah . The first is killed by the other while he is fighting in the Cause of Allah, and thereafter Allah will turn in mercy to the second and guide him to accept Islam and then he dies as a Shaheed (martyr) fighting in the Cause of Allah.” [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths explain repentance and evince the fact that Allah pardons whoever sincerely turns to Him in repentance irrespective of the enormity of his sin. This is because Allah – the Exalted - says in His book:

“And those who invoke not any other ilâh (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.”(al-Furqaan: 68-70)

The first hadeeth is from Abdullah bin Abbass (may Allah be pleased with them both) and its meaning is: That the son of Adam will never be satisfied with wealth. Even if he has a valley-full of wealth, “he will crave”: i.e., he would seek to have two: Nothing can fill his belly except the earth. And that will be when he dies and is buried; when he would have abandoned the world and its contents. At that moment, he will be content since they would have eluded him.

Even at that, the Messenger (ﷺ) encouraged seeking repentance. This is because, in most cases, the individual seriously desirous of wealth does not avoid seeking wealth through unlawful means! However, the cure for that is turning to Allah in repentance. So, he – peace and blessings be upon him - said: “Allah turns with mercy to him who turns to Him in repentance.” Hence, whoever repents from his evils - even if these inequities are related to wealth - surely, Allah will forgive him.

As for the second hadeeth, it was reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said: “Allah smiles at two men...”

Allah smiles at these two men because strong enmity existed between them both while they were in this world to such an extent that one of them killed the other. But Allah changed this enmity in the heart of both of them. He removed the grudges they nursed against one another since the dwellers of the Paradise will be cleansed of every form of mutual hatred and grudge. With regards to them, Allah the Exalted says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾

“And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.” (al-Hijr-47)

This is why Allah – the Mighty and Sublime - was amazed at these two men: They were sworn enemies and then, Allah the Exalted favored the one who killed the other and was a disbeliever to turn in repentance and Allah pardoned him.

It contains evidence that: If the disbeliever asks for repentance from his disbelief – even if he had murdered a Muslim – Allah the Exalted will grant him pardon since accepting Islam obliterates the entire sins committed before it.

3

CHAPTER

ON PATIENCE

COMMENTARY

L

exically, patience means restraint.

However technically, it means: Controlling oneself regarding three things:

Firstly: Upon obedience to Allah,

Secondly: From the prohibitions of Allah,

Thirdly: Over Allah's preordainments he finds painful.

These are the categories of patience mentioned by the people of knowledge.

The first matter: For the individual to be patient upon obedience to Allah because obedience is heavy on the soul and could be difficult upon the soul. It may as well be hard on the limbs such that the individual could be feeble and weary. Likewise, it may involve some difficulties in the aspects of wealth such as in the matters regarding the Zakaat and Hajj. So, acts of obedience may involve some stress for the soul and body, and therefore requires patience and endurance.

Allah the Exalted says:

"O you who believe! Endure and be more patient (than your enemy) and guard your territory by stationing army unit permanently at the places where enemy can attack you." (Aal-Imraan: 200)

The second matter: Patience regarding Allah's prohibitions by the individual's avoidance of whatever Allah has forbidden him from. This is because the Soul Inviting to Evil encourages sins; thus, the individual would restrain his soul. For instance; lying and cheating in dealings, unlawful consumption of wealth through usury or other means, illicit sexual intercourse, drinking alcohol, stealing and similar

other numerous sins.

The individual should hold back himself and not commit these inequities. This certainly requires endurance and restraining the soul and personal desires.

As for **the third matter**: Patience over the preordainments of Allah he finds painful because Allah's preordainments may be suitable (for the servant) or painful for him.

Those he finds suitable require gratitude; and giving gratitude is from the acts of obedience. So, being patient regarding that is from the first category of patience.

As for those he finds painful; i.e., they bring discomfort to the individual. So he may be tested on his body or in his wealth when he loses them. He may equally be tested regarding his family and his community. The aspects of tests are diverse and they all require patience and endurance. So, the individual should be patient regarding the things that are prohibited to him such as expressing distress with the tongue, the mind or limbs. This is because the individual has four conditions during a trial:

The first condition: that he scorns.

The second condition: that he is patient.

The third: that he is pleased.

The fourth: that he is thankful.

These are four states the individual comes in when he is befallen with a trial.

As for **the first condition**: that he disdains, whether in his heart or on his tongue or with his limbs. Disdain with the heart is that he nurses some anger and evil thoughts against his Lord – and the refuge is with Allah – and the like. He feels as if Allah has wronged him with this misfortune.

Regarding the disdain on the tongue: It is for him to invoke ruin and destruction, saying: “Woe upon me, I am ruined!” He may also begin to curse time and insult Allah – the Mighty and Sublime – therewith, and the like.

Concerning the scorn with the limbs; it is such as slapping his cheeks or hitting his head or pulling his hairs or tearing his clothes, and things like that.

This is the state of disdain; the condition of those who are impatient and are, as such, denied the rewards (of patience). They are not necessarily saved from the misfortune, they rather commit sins therewith. So, the calamity becomes double for them: the calamity in their religion because of their anger, and the calamity in the worldly affair which brings them pain.

As regards **the second condition**: being patient over the trial by controlling himself; he dislikes the trials, he does not like misfortunes and he does not love that it happens. Nevertheless, he restrains himself; he would not utter what displeases Allah with his tongue neither will he employ his limbs to perform any action that angers Allah, and he never nurses any grievance against Allah. He will be patient even though he detests it.

The third condition: Pleasure; the individual is contented with this misfortune. He shows complete pleasure with it as if he was not even afflicted.

The fourth condition: Gratitude; he gives thanks to Allah over it. Whenever the Prophet (ﷺ) saw something he disliked, he would say: “*Alhamdulillah ‘alaa kulli haal* (Praise be to Allah in all conditions)”⁽¹⁾. So, he would thank Allah so that Allah writes rewards for him on account of this trial much more than the affliction itself.

It was reported that an ardent female worshipper was afflicted her finger for which she thanked Allah and praise Him. They asked her, “Why are you thanking and praising Allah when the finger was hurt?” She replied that, “the sweetness of its reward made me forget the bitterness of its patience.”

And Allah Alone grants success.

Then the author, may Allah the Exalted shower blessings on him, mentioned verses that contain encouragement on patience and encomia for the patient. He said: And the statement of Allah – free is He from all imperfections - “*O ye who believe, endure and be more patient (than your enemy) and guard your territory by stationing army unit permanently at the places where enemy can attack you and fear Allah, so that you may be successful*” (Aal-Imraan: 200).

1 Reported by Ibn Majah, Book of Manners, Chapter on the Virtues of Those Who Give Thanks, no. 3803; graded Saheeh (authentic) by Al-Albaanee in Saheeh al-Jaami’ no. 4727.

So, Allah commanded the believers - in accordance with their faith, the nobility of their faith - with these four orders: *“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.”* (Aal-Imraan: 200).

Patience regarding disobedience, endurance upon obedience, and guarding the fortresses is tremendous good while *At-Taqwa* (fear of Allah) encompasses all these: *“...and fear Allah, so that you may be successful.”*

So abstain patiently from Allah’s prohibitions; do not commit them, shun and avoid them.

It is well known that refraining patiently from disobedience only arises when the soul invites towards evil. As for the individual that sin has not crossed his mind, it should not be said that he has patiently held back. But when your mind invites you to sin; you should be patient and hold back the mind.

As for endurance, it is related to obedience since giving obedience involves two things:

The first thing: An act the individual takes responsibility to discharge.

The second thing: A burden upon the soul because engaging acts of obedience, like avoiding disobedience, is heavy on the Evil Urging Souls.

Therefore, patience regarding obedience is better than the patience regarding holding back from sin. Hence Allah says: *“Endure and be more patient (than your enemy)”* as if someone is competing with you on patience as a person strives to be more patient than his enemy during fight and Jihad.

As for guarding the territories, it contains tremendous good and continuity upon goodness. It is reported in the hadeeth from the Allah’s Messenger ﷺ that he said, *“Performing perfect ablution in unfavorable conditions, making many steps while going to the mosques, and waiting for a prayer after an earlier prayer, that is real Ribaah, that is real Ribaah, that is real Ribaah”*⁽¹⁾ because they all

1 Reported by Muslim, Book on Purification, Chapter on Perfecting the Ablution During Unfavorable Conditions; no. 251.

involve continuity upon obedience and tremendous good.

As for *At-Taqwa*, it encompasses all these. This is because *At-Taqwa* is to take a means of protection from the punishment of Allah by implementing the orders and abstaining from the prohibitions.

For this reason, its connection to the previously mentioned matters is from the aspects of connecting the general to the specific. Thereafter, Allah – free is He from all imperfections and Exalted – explained that upholding these four obligations is a means of attaining success. He said: “...so that you may be successful.”

Al-Falaah (success) is a concise word entailing two things: Attainment of the desired (thing), and safety from the dreaded. So, whosoever fears Allah – the Mighty and Sublime - will attain his desires and be saved from what he dreads.

As for the second verse, the author - may Allah shower blessings on him - said: And His saying: “*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirin (the patient ones, etc.)*.” (Al-Baqarah: 155).

This verse contains an oath from Allah - the Mighty and Sublime - that He will surely test people with these things:

His saying: “*We shall test you*”: that is, “We shall try you.”

“*With something of fear*”; not with complete fear but with some of it because absolute fear is destructive and devastating; but (what I will try you with is) some fear.

Fear: loss of security; it is severer than hunger, and for that reason Allah mentioned it before hunger. The individual who is hungry may be pained and so, he may go out seeking even if it is just the bark of a tree. But the person filled with fear – and the refuge is with Allah – is not settled, whether in his house or shop. So, the frightened individual is in a worse condition than the hungry person. For this reason, Allah began with him, He says: “*with something of fear...*”

What we fear most for him are sins because sins cause hazards, fears, religious and worldly punishments.

“... and hunger”: they will be tested with hunger.

Hunger conveys two meanings:

The first meaning: That Allah – free is He from all imperfections - afflicts mankind with widespread hunger such that the individual

would eat and not get satisfied. This happens to people; in fact, it happened in this country in a year known to people and named Year of Hunger. The individual would eat plenty of food but he would not be satisfied - the refuge is with Allah.

We were told that an individual would eat a whole basket of dates at once but would not be satisfied – the refuge is with Allah. He may eat loaves of bread but would not be satisfied because of the malady in it. This is a kind of hunger.

The second: Drought and years of famine in which udders will not produce (milk) and the plants will not thrive.

And his saying, “... *and loss of wealth*” that is, economic decline. That occurs such that the *Ummah* is afflicted with material poverty and scarcity. Its economy slows and its government is weighed down by debts resulting from causes Allah - the Mighty and Sublime – has decreed as trial and test.

And His saying, “... *and lives*” that is, death; epidemics could spread among the people destroying and exterminating them. This also happens a lot. We were told that serious epidemic happened in these lands – i.e., the Najd region - termed by the rank and file as the Year of Mercy. If the epidemic entered a house, none of them would survive; they would all be buried – And the refuge is with Allah.

It would enter a household of ten or more members; one person will be attacked by sickness and the next day, the second, and the third and fourth until they all die. We were told that it came to this mosque, the Central Mosque of *Unaizah*. The people used to be in small villages not having many people as is the situation today. Sometimes, during an obligatory prayer, seven or eight corpses would be brought for funeral prayer - We seek Allah's refuge against epidemics. This is also loss of lives.

And His saying, “...*and fruits*” meaning, that there will not be hunger but fruits will recede. Blessings will be removed from vegetation, date trees and others. Allah - the Mighty and Sublime - afflicts mankind with these things that they may taste some of what they did perhaps they may return.

So, the people bear these trials on different levels; with anger, patience, pleasure or gratefulness, as we previously explained.

Allah alone grants success.

﴿ إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

The third verse; concerning His saying: “Only those who are patient shall receive their rewards in full, without reckoning” (Az-Zumar: 10).

“...those who are patient shall receive...” meaning, those who are patient would be given “their rewards”, i.e., their recompense.

His statement: “without reckoning” that is because good deeds are (rewarded) in multiples. A good deed is rewarded with ten to seven hundred folds of it and greater multiples.

As for patience, its manifold rewards come without measure from Allah, the Mighty and Sublime. This shows that its reward is great and that it is not possible for the individual to picture this reward since it was not set against a particular number. It is rather a matter known to Allah alone and is without measure. It cannot be said, for example, that the good deed gives ten to seven hundred rewards; rather it will be said that its reward (i.e. patience) is paid in full without reckoning. The verse clearly contains encouragement towards patience.

Then the author said: The fourth verse:

The statement of the Exalted, “And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah” (As Shoorah:43): That is, whoever endures the harms of people, tolerates them and forgives their wrong doings against him; then “that would truly be from the things recommended by Allah.”

That is to say, it is from the aspects of the matters that require determination due to its difficulty, and could only be handled with endurance. And more so, if the hurt the individual experiences is as a result of his striving in the cause of Allah, the Mighty and Sublime, and because of his obedience (to Allah). That is for the reason that people’s harms towards you may have various reasons; but if it occurs due to the individual’s obedience to Allah - the Mighty and Sublime -, striving in His cause, enjoining good and forbidding evil, he will be rewarded for that from two angles:

The first angle: From the harms that befall him.

The second angle: His patience upon the obedience on account of which he was hurt for Allah’s sake.

This verse exhorts the individual towards patience regarding people's harm, and that he should pardon their misdeeds towards him. However, it is important to note that forgiving the one who wrongs you is not absolutely praiseworthy. Allah - the Exalted - specifies that the pardon should be followed with reconciliation. He says, *"but whoever forgives and make reconciliation, his reward is with Allah"* (Ash-Shoorah: 40).

However, if the pardon and forgiveness will not lead to reconciliation, then there is no pardon or forgiveness.

For example: If the one who wronged you is known for evil and atrocities such that pardoning him will worsen him in his evil, then not pardoning him is the best; you should rather claim your rights so that he may be reformed. But if forgiving the person will not result in any form of corruption, then pardoning is better and loftier since Allah says: *"...but whoever forgives and makes reconciliation, his reward is with Allah"* (Ash-Shoorah: 40). So if your reward is with Allah, it is certainly better for you than its being the compensation you will receive from the good deeds of your companion.

The fifth verse: His saying: *"Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones, etc.)."* (Al-Baqarah: 103).

Allah – free is He from all imperfections and Exalted - commanded us to seek help on issues by being patient regarding them. If a person is patient and anticipates relief from Allah, affairs will be made easy for him. If you are afflicted with anything that requires patience, endure and persevere **"And understand that help comes with patience, and that relief comes with distress and with every hardship comes ease."**⁽¹⁾

As for the Prayer, it helps with respect to both religious and worldly affairs. In fact, it was mentioned about the Prophet (ﷺ) that, **"When anything befalls him, he resorts to Prayer."**⁽²⁾

In addition, Allah explained in His book that the Prayer prevents

¹ Reported by Ahmad (1\293)

² Reported by At-Tabaree in his Tafseer, no. 849 in the explanation of Allah's saying: "Seek help in patience and As-Salât (the prayer)", Abou Daawood in the Book of Supererogatory Deeds, Chapter on the Time The Prophet (ﷺ) Wakes up for the Late-night Prayer; no. 1319, and Ahmad in the Musnad (5/388) with the wording: "Whenever a matter befell him, he would observe the prayer." Al-Albaanee graded it Hasan (Sound) in Saheeh al-Jaami' no. 4703.

(the individual) from indecency and evil acts. Thus, if the individual seeks help with Prayer regarding his affairs, Allah will make it easy for him because the Prayer is a link between the servant and his Lord. During the Prayer, the servants stands before Allah; speaking softly to Him, supplicating and moving closer to Him in the various forms contained in the Prayer. Hence, it is a means of getting help (from Allah).

His saying - the Exalted - *“surely Allah is with those who are patient”*: refers to the Special Company. Allah’s being with the servant – free is Allah from all imperfections – is divided into two categories:

1. General; encompassing everyone which is mentioned in His saying, *“He is with you anywhere you are.”* (al-Hadeed: 4).

And in His saying – the Exalted – *“There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge).”* (Al-Mujaadilah: 7).

This category of Company is general, embracing every creature: Allah – the Exalted - is with all creatures; He knows every creature and His Dominion, Power, Hearing, Seeing etc. encompasses the creatures.

2. Special; that is the Company implying help and support. However, it is special for the Messengers and their followers and not general. *“Surely Allah is with those who fear and those who do good deeds”* (An-Nahl: 128). *“Allah is with those who are patient”* and similar other verses pointing to this Special Company.

However, these two forms of Company do not indicate that Allah – free is He from all imperfections - is with the people in their dwellings; He – the Mighty and Sublime - is rather with them while still above the heavens on His throne. And there is no difficulty in that since a thing could be above while still with you. The Arabs would say: “We continued to travel as long the moon was with us.” Yet, everyone knows that the moon is in the sky. They would also say, “We continued travelling as long as Canopus was with us.” And Canopus is a well-known star in the sky.

What then would you think of the Creator, the Mighty and Sublime? He is above all things, rose over His Throne; yet He encompasses all

things and He is with everybody. No matter how you isolate yourself, Allah the Exalted is well aware of you; with His Knowledge, Power, Dominion, Hearing, Seeing and so on.

His saying – the Exalted – “surely Allah is with those who are patient” is evidence that Allah helps the patient, supports him and protects him until He perfects the patience for him upon what Allah loves.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَ أَخْبَارَكُمْ﴾ (٣١)

The sixth verse: His statement - Exalted is He -: “And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful.)” (Muhammad: 31):

“And surely, We shall try you”: We shall test you. *Ibtilaa* (as it occurs in the text, meaning trial) refers to *Ikhtibaar* (test) or *al-Balwaa* (ordeal), meaning *Ikhtibaar*.

This means that Allah tested the servants regarding His obligating the Jihad upon them by way of knowing who will be patient and who will not. For this reason, He the Exalted said in another verse:

﴿وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِنْ لِنَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ

أَعْمَالُهُمْ ۖ سَيَجْزِيهِمْ وَصْلَهُم بِالْأَمْوَالِ ۖ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ۖ﴾ (٦)

“But if it had been Allah’s Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world).” (Muhammad: 4-6)

His saying: “till we know those who strive hard (for the cause of Allah)”, could be misunderstood by the uninformed to mean that Allah – free is He from all imperfections - may not know a thing until it occurs. But this is not right; Allah – the Exalted - knows things before they occur as He says: “Know you not that Allah knows all that

is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz). Verily! That is easy for Allah.” (Al Hajj: 70).

Whoever claims that Allah does not know a thing until it occurs, such individual is belying this verse and its like among the verses that establish the fact that Allah – the Exalted – knows all things before they occur.

However the Knowledge referred to in this verse: “*till we know those who strive hard (for the cause of Allah)*” is that connected to reward or punishment. And that is for the fact that Allah’s knowing a thing before its occurrence does not have any action of the servant consequent upon it; the servant had not been tested with it so that the matter could be manifest. But after he is tried and tested; it becomes clear then that the servant deserves rewards or punishment. So, the meaning of His saying: “*till we know those who strive hard (for the cause of Allah)*” refers to: Knowledge resulting in recompense.

Some people of knowledge say, “*till we know those who strive hard*” means knowledge relating to manifestation; that is to say, until the matter becomes apparent. That is for the reason that, Allah’s knowledge of an affair before it occurs refers to the fact of His knowing that they will occur and the knowledge after is regarding knowledge that it has occurred. And both forms are different; the first knowledge is of the fact that it will occur, and the second is as regards its having occurred.

This is illustrated in the instance: If an individual says to you, “I will do so-and-so tomorrow”, then, you would have known what he informed you about. However, if he now does it tomorrow, you now have a different form of knowledge. That is to say; the knowledge that he has actually carried out what he told you that he would do. These are the two views regarding the interpretation of His saying: “*till we know.*”

The First View: That the intent is the knowledge from which reward or punishment results from. And this cannot exist until after trial: after Allah has tried and tested the servant.

The Second View: That it means knowledge of occurrence; because Allah’s Knowledge of a thing before it occurs is knowledge that it shall occur. So when it occurs, His knowledge of it becomes the knowledge of what has occurred.

His saying: “*Al-Mujahideen*”; the *Mujaahid* is the individual who

exerts his utmost in order to advance Allah's Word. Thus, it includes the one who strives with his knowledge and the one who strives with weapons; they are both *Mujaahids* in the cause of Allah. The *Mujaahid* with his knowledge is he who acquires knowledge, teaches it and disseminates it among people as a means of establishing Allah's Laws; such an individual is a *Mujaahid*. Likewise the individual who takes up weapons to fight the enemies; he is also a *Mujahid* in the cause of Allah as long as the purpose in the two aspects of striving described is for the advancement of Allah's Word.

As for His saying: "*and those who are patient*"; that is, those who are patient regarding the *Jihad* they have been charged with; they would bear and execute it.

And His saying, "*and We shall try your facts*": i.e., we shall test them until it becomes crystal clear in a manner that it attracts rewards or punishment.

After mentioning the trial, Allah says: "*give glad tidings to those who are patient*": The address was directed to the Prophet (ﷺ) and whomever the message reaches. That is to say, "O Muhammad, give glad tidings, O you reached by this message, announce the good news to those who are patient; those who are patient regarding these difficulties and do not show discontentment. They are rather patient in the face of the trials and better still, they are pleased or at a greater level still, thankful as explained earlier about the four conditions of the individual who finds Allah's preordainment unpalatable

﴿وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾﴾

Here, He – the Exalted – says: "*But give glad tidings to As-Sâbirin (the patient ones, etc.). Who, when afflicted with calamity, say: 'Truly! To Allah we belong and truly, to Him we shall return.'*" (Al-Baqarah: 155-156)

His saying: "*they say: 'Truly! To Allah we belong'*": If a calamity befalls them, they surrender to Allah – the Mighty and Sublime – in the entirety of His dominion; and that they are owned by Allah, and Allah does what He likes in His dominion. Thus, the Prophet (ﷺ) said to one of his daughters: "To Allah belongs what He takes and what

He gives is His.”⁽¹⁾ So you are owned by your Lord – the Mighty and Sublime -, He will do whatever He pleases with you according to His Wisdom - Blessed is He and Exalted.

Then He says: “*to Him we shall return*”: They acknowledge that they shall inevitably return to Allah and He will reward them. If they are discontented, He repays them accordingly; but if they are patient – as is the case with those -, Allah will reward them for their patience on these calamities. So, He - the Mighty and Sublime – gives afflictions and appropriately recompenses those who are patient.

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ﴾

Allah - the Mighty and Sublime - says: “They are those on whom are the *Salawât* (i.e. blessings) from their Lord, and (they are those who) receive His Mercy.” (Al-Baqarah: 157)

“...those”: i.e., the patient ones, “...on whom are the *Salawât* (i.e. blessings) from their Lord, and (they are those who) receive His Mercy” “*Salawât*”, the plural of *Salat* which means: Allah’s Praise of them in the highest company; Allah praises them amidst His angels.

And His saying: “*and it is they who are the guided-ones*”: Those Allah – the Mighty and Sublime – has guided in the face of trials; they do not become discontent. They rather remain patient over the trial that befalls them. The verse contains evidence that: the *Salaat* of Allah - the Mighty and Sublime - does not mean His *Rahmah*. It is rather more special, complete and superior. Whoever among the scholars who interpreted the *Salaat* of Allah to mean Mercy, the *Salaat* from the angels to mean supplication and that the *Salaat* from humans mean asking for forgiveness lacks proof. *Salaat* is different from *Rahmah* because Allah the Exalted connected the *Rahmah* to the *Salawaat* (the plural of *Salat*) and conjunction implies difference. In addition, the scholars are agreed that it is allowed for you to say to any individual among the Muslims that: “O Allah, have mercy on so-and-so”.

However, they differ on whether it is allowed or not to say: “O

1 Reported by al-Bukharee in the Book of Funerals, Chapter on the Prophet’s saying: “The dead will be punished because of the wailings of his heirs over him.” No. 1284, and Muslim in the Book of Funerals, Chapter on Wailing Over the Dead, no. 923.

Allah, send *Salaat* on him.” They have three views on that:

There are those who permit it absolutely, there are also among them those who totally reject it, and some permit it if it occurs with another (supplication).

Nevertheless, the correct view is that it is permissible if it is made together with another as in his saying: “O Allah, shower *Salaat* on Muhammad and the household of Muhammad”. Or that it does occur alone with a reason as Allah says: “*Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and ask invoke Salaat for them*” (At- Tawbah; 103).

So, if it has a particular reason and is not taken as something regular, then there is no blame in that. So, it is not blameworthy to say – for example -: “O Allah, send your *Salaat* upon so-and-so.’ If somebody comes to you and says, ‘Take my *Zakaah* and distribute it to the poor’. Then you may say, ‘May Allah send *Salaat* on you’ by way of supplicating that Allah should send *Salaat* on him as He ordered His Prophet to do.”

HADEETH 25

وَعَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوقِفُهَا» رواه مسلم .

Abu Malik Al-Harith bin Asim Al-Ash'ari ؓ reported that the Messenger of Allah ﷺ said: “ Wudu’ is half of Salah ; the utterance of الحمد لله (Al-hamdu lillah - all praise belongs to Allah) fills the Scales; the utterance of (Allah is far removed from every imperfection and all praise belongs to Allah) fills the space

between the heavens and the earth, and Salat (prayer) is light; and charity is the proof of Faith; and endurance is light, and the Qur'an is a plea in your favour or against you. Every person departs; he either ransoms it or puts it into perdition." [Muslim]

COMMENTARY

We have explained the verses the author (may Allah shower blessings on him) mentioned concerning patience, its reward, exhortation towards it and the elucidation of its place. Thereafter, he began to present the hadeeths that have been reported regarding that:

He mentioned the Hadeeth of Abu Maalik Al-Ash'aree (may Allaah be pleased with him) that the Prophet (ﷺ) said: "Purification is half of Faith..." till his saying: "...and endurance is light."

The Prophet (ﷺ) described patience as illumination in this hadeeth. That is, it illuminates (the path) for the individual when darkness becomes overwhelming and sufferings become aggravated. So, if he is patient, patience will be an illumination for him, guiding him towards the truth.

For this reason, Allah - the Mighty and Sublime - mentioned it to be among the things of resort. It is an illumination for the individual in his heart, his path, his methodology and knowledge because each time he moves towards Allah -the Mighty and Sublime - by means of patience, Allah the Exalted will definitely increase him in guidance and illumination in his heart and enlighten him on it. For this reason, the Prophet ﷺ said: "and patience is illumination."

As for the rest of the hadeeth, he ﷺ said: "Purification is half of Faith."

At-Tuhoor: meaning, the individual's purification.

Shatr ul-Eeman (as it occurs in the Arabic text); that is, half of faith.

And that is for the reason that, *Eemaan* has to do acceptance and rejection. That is, rejecting *Shirk* (associating any partner with Allah) and sinfulness; disconnecting from the polytheists and the sinful depending on the sin they engage in: This is rejection. This is real purification; that the individual gives physical and incorporeal purification from everything of filth. For this reason, the Prophet ﷺ made it as half of faith.

And "*Subhaanallaah*" means: declaring Allah's being free of all

imperfections and comparison with the creatures. Allah is free from any defect in His Names, Attributes, Actions and Rulings. You would never find a name from His Names entailing any defect or imperfection. Hence, He – the Exalted - says: *“to Allah belong the most beautiful names.”* (Al-Araaf: 180)

Likewise, you will never find any of His Attributes containing any deficiency or imperfection; and thus, He says: *“and for Allah is the highest description”* after His saying: *“for those who do not believe in the hereafter an evil description.”* (An-Nahl: 60)

Allah - the Mighty and Sublime - has the best and most perfect Attributes in all respects. Likewise, to Him belongs perfection, free from any defect, regarding His deeds. He the Exalted says: *“And We created not the heavens and the earth, and all that is between them, for mere play.”* (Dukhan: 38).

There is no play or amusement in Allah’s creation; it is creation absolutely based on wisdom.

Similarly are His rulings; you will not find any deficiency or imperfection in them. Allah - Exalted is He - says: *“Is not Allah the Best of judges?”* (At-Teen: 8).

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

He - the Mighty and Sublime - also says: *“Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allah for a people who have firm Faith.”* (Al Maaida: 5)

Concerning his saying (ﷻ): *“The utterance of Subhan Allaah wal-hamdullilah (Allah is far removed from every imperfection and all praise belongs to Allah) both fill – or that he said - fills the space between the heavens and the earth.”* There was some doubt from the reporter whether the Prophet (ﷺ) said, “they both fill what is between the heavens and the earth” or that he said, “it fills that between the heavens and the earth.”

However, the meaning does not change; that is, *SubhanAllah* and *al-hamdulillaah* fills that between the heavens and the earth. And that is for the reason that those two expressions involve declaring Allah far above all imperfections as expressed in his saying: *SubhanAllah*; and attribution

of absolute perfection to Allah in the expression: *wal-hamdulillah*.

These two expressions combine acceptance and rejection - as they say -, i.e., between negating all forms of defects and imperfections and affirming absolute perfection. *SubhanAllah* involves the negation of all imperfections and *al-hamdulillah* involves the affirmation of perfection in all forms.

Tasbeeh is declaring Allah far above whatever does not befit Him in His Names, Attributes, Actions and Rulings. Allah - the Mighty and Sublime - must be praised in all conditions. Whenever the Prophet ﷺ is gladdened by a thing he would say: “*Alhamdulillah alladhee bi Ni’matihi tattimmu as-Saalihaat* (All praise is due to Allah with whose favors good deeds are accomplished)”, and if other than that happens to him, he says: “*Alhamdulillah ‘alaa kulli haal* (All praise is due Allah in all conditions).”⁽¹⁾

However, there is an expression common among many of the people lately, and that is their saying that: “*Alhamdulillahi alladhee laa yuhmad ‘alaa makroohin siwaahu* (All praise is due to Allah besides whom no other is praised over a misfortune).”

This form of praise is defective! This is because your saying that “... besides whom no other is praised over a misfortune” is an expression indicating little patience or - at least - is lacking in complete patience. It also shows that the individual disgusts the thing. Such expression is not proper; the appropriate thing is for the individual to give the kind of expression the Prophet (ﷺ) used to utter, that: “*Alhamdulillah ‘alaa kulli haal* (All praise is due Allah in all conditions)” Or that he says: “*Alhamdulillah alladhee laa yuhmadu ‘alaa kulli haalin siwaahu* (All praise is due to Allah besides whom no one is praised in all conditions).”

But saying, “...besides whom no one is praised over a misfortune” clearly indicates opposition to what has touched him from Allah, the Mighty and Sublime. It shows that he abhors it. I am not saying the individual may not be displeased with the trial that afflicts him; as a human being the individual instinctively would be irked, but do not announce that on your tongue in the circumstance where you should praise Allah. You should rather express the like of what the Prophet (ﷺ) uttered: “*Alhamdulillah ‘alaa kulli haal* (All praise is due Allah in all conditions).”

And his saying: “and the prayer is light”: Prayer is light for the

1 Its reference was cited previously.

servant in his heart, face, and grave and at resurrection. It is for this reason you'll find the people with the greatest light on their faces are those who mostly observe their Prayers and are most conscious of Allah – the Mighty and Sublime - in it.

Similarly, it will be light for the individual in his heart. It opens for the servant, the door to knowing Allah - the Mighty and Sublime -; the door of understanding Allah's rulings, His actions, Names and Attributes. It is also light in the grave of the individual. All this for the fact that the Prayer is the pillar of Islam; and when the pillar is established, the building stands, and when the pillar does not stay there is no building.

Likewise, it will be light during his resurrection on the Day of Resurrection as the Messenger (ﷺ) mentioned that: "Whoever preserves it, it shall be a light, proof and salvation for him on the Day of Resurrection. Whoever does not preserve it, it will neither be light nor proof nor salvation for him on the Day of Resurrection. He will be raised in the company of Fir'awn, Haamaan, Qaaron and Ubayyu bin Khalaf!"⁽¹⁾

Therefore, it is a light for the individual in all his conditions necessitating that he should maintain it, work towards it and engage in much of it in order to increase his light, knowledge and faith.

As for patience, he said "it is *Diyaa* (illumination)": it contains light but that is light with some warmth as Allah the Exalted says: "*It is He Who made the sun a Diyaa (shining thing) and the moon as a Noor (light).*" (Yoonus: 5)

The *Dao* definitely has some warmth; likewise patience. It must be with some warmth and exhaustion since it has to do with great difficulties. For this reason, its reward is without reckoning.

And the difference between the Noor (light) in Prayer and the *Dao* (illumination) of patience is that the illumination regarding patience is accompanied by heat because of the mental and bodily exhaustion it involves in some circumstances.

And his saying: "and charity is proof of Faith"; *As-Sadaqah* is give out wealth by way of seeking nearness to Allah - the Mighty and

1 Reported by Ahmad in the Musnad (2/169). Ibn al-Haythamee said in Majmau az- Zawaaid (1/297): "Ahmad reported it and at-Tabraanee in al- Kabeer and al-Awsaat, and the narrators in the chain of Ahmad are trustworthy."

Sublime. So for this purpose, he hands out wealth to the family, the poor and for general benefits such as building mosques and others which is proof of the servants Faith. And that is owing to the fact that wealth is cherished by the souls; the souls are covetous of it. So, if the individual gives it out for the sake of Allah – and a person would not hand out what he cherishes except for a reason dearer to him -, then, given out the wealth for Allah's sake is evidence of true and sound Faith.

For this reason, you would find that the individuals with the most Faith in Allah – the Mighty and Sublime - and in His reward with plenty are the best givers.

Then the Prophet ﷺ said: “and the Qur'an is a plea in your favor or against you” because the Qur'an is the strong rope of Allah and Allah's proof on his creatures. It will either be in your favor - and that is if you reach Allah with it and uphold its obligations such as accepting its narrations, acting upon its commands, abstaining from its prohibitions and venerating this noble Qur'an and honoring it.

But if the matter is contrariwise; you put down the Qur'an, desert it in words and meaning and in your actions, not observing its obligations, it will surely be proof against you on the Day of Resurrection.

The Messenger (ﷺ) did not mention any rank in-between the two!

That is, he did not say that the Qur'an will neither be a proof for you nor against you because in any case, it must be either for you or against you. We ask Allah to make it proof for us all; the proof from which we take guidance in this world and in the Hereafter. He is certainly the Most Generous and Most Honorable.

His saying: “Every person departs trading his soul he either ransoms it or puts it into perdition”: Meaning, every person starts his day in the morning with actions. And this is so obvious. Allah - the Exalted - has made the night for resting, He - the Exalted - said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ﴾

“It is He who takes your souls by night and has knowledge of what you have done by day, then he wakes you up again.” (Al-Anaam: 60).

The sleep that comes at night is the minor death; the nerves relax,

the body loosens and his energy is renewed for the coming job; he rests from the previous day's work. Once it is morning – and that is the early part of the day -, people go out, each person faces his work. Some among them will proceed towards good deeds – and those are the Muslims -, and some others will make for evil – and those are the disbelievers -, and the refuge is with Allah.

As for the Muslim, the first he does is after waking up in the morning is to perform Ablution and clean up, **“And purification is half of Faith”** as contained in this hadeeth. Afterwards, he leaves to observe the Prayer. So, he begins his day with worshiping Allah - the Mighty and Sublime - with purification, cleanliness and Prayer which is the bond between the servant and his Lord. So, he commences his day with such righteous deed.

In fact, he begins it by declaring Allah's Oneness considering the fact that it is established for the individual to mention remembrance of Allah – the Mighty and Sublime - when he wakes up from his sleep. He reads the last ten verses of *Sooratu Aal-Imraan* and that is His saying: **“Verily in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding”** till the end of the chapter (190-200).

This is the Muslim; such is the individual who really wakes up trading his soul. However, has he traded it in such a manner that will liberate him? We say: The Muslim has traded his soul in a manner that will liberate him. So, he said: **“trading his soul he either ransoms it”**; this is a category.

“...or puts it into perdition” meaning: the one who trades his soul and puts it into perdition. The disbeliever sets out upon the deeds of perdition because the word, *Awbaqahaa* (as it occurs in the Arabic text meaning: he put it to perdition) means, *Ahlakahaa* (he destroyed it). And that is for the reason that the disbeliever commences his day with disobedience to Allah; even if he starts with eating and drinking! He will be punished for his eating and drinking and made to account for it on the Day of Resurrection.

The disbeliever will be punished for every morsel of food he raises to his mouth, he will be chastised for every gulp of water he drinks, and likewise for every cloth he wears. The evidence for this is Allah's saying the Exalted:

“Say who has forbidden the adornments with clothes given by Allaah, which He has produced for His slaves and all kinds of lawful things of food? Say they are in this world for those who believe” (Al-A’raaf: 32) for those who believe and not for others.

“...and exclusively for them (the believers) on the Day of Resurrection” that is, nothing of its consequences will be against them on the Day of Resurrection. The inference from the noble verse: “Say they are in this world for those who believe and exclusively for them (the believers) on the Day of Resurrection” is that: it is unlawful for other than the believers, and that it will not be specially for them on the Day of Resurrection and that they shall be punished for it.

In Soorat al-Maaidah, Allah – the Exalted – said, “Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past).” (Al-Maaidah: 93). The deduction from the noble verse is that: Other than the Muslims have sins upon them for what they eat. From the moment the disbeliever wakes up in the morning – and the refuge is with Allah – he goes on trading his soul in what destroys it. As for the believer, he exchanges his soul with what expiates it and protects it from the Hell.

We ask Allah to make us all among them.

In the last part of this Hadeeth, Allah’s Messenger (ﷺ) made it clear that people are divided into two categories:

A category of those for whom the Qur’an will be proof as he said, “and the Qur’an is a plea in your favor”.

And the category of those who will liberate their souls through their righteous deeds.

And the category of those who will destroy their souls consequent upon their evil actions.

Allah Alone grants success.

﴿وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ

مُسَمًّى ثُمَّ إِلَىٰ مَرْجِعِكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾﴾

HADEETH 26

وَعَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيْءٍ بِيَدِهِ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ. وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ» متفق عليه .

Abu Sa'id Al-Khudri ؓ reported that certain people of the Ansar asked the Messenger of Allah ﷺ and he gave them; then they again asked him and he gave them until all what he possessed was exhausted. Then the Prophet ﷺ said, "Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allah will keep him chaste and modest and whosoever would seek self-sufficiency, Allah will make him self-sufficient; and whosoever would be patient, Allah will give him patience, and no one is granted a gift better and more comprehensive than patience." [Al-Bukhari and Muslim]

COMMENTARY

It is part of the character of the Noble Messenger ﷺ that he would not be asked for anything he has except that he gave it out, and it is not known of him that he - ﷺ - ever denied anyone who asked him. He would give like the one who fears not poverty, and led the life of the poor. Sometimes, he tied a stone to his stomach because of hunger.

He ﷺ is the most generous and most courageous of the people.

When all he had depleted he assured them never to keep back from them whatever good he had. That is to say: it is not possible for him to hold back anything from them, depriving them; the fact remained that he had nothing.

Then the Prophet - ﷺ - encouraged chastity, self-reliance and

patience. He said, “Whosoever would be chaste and modest, Allah will keep him chaste and modest, and whosoever would seek self-reliance, Allah will make him self-supporting, and whosoever would be patient, Allah will give him patience.”

Three matters:

Firstly: Whosoever seeks self-reliance, Allah will make him independent; i.e., whosoever suffices with that which is with Allah, away from that in the hands of the people, Allah - the Mighty and Sublime - will suffice him. But whoever asks the people, needing what they have, his heart will remain in need – and the refuge is with Allah – and he will not be sufficed.

Real wealth is that of the heart; if the individual seeks sufficiency with that which is with Allah away from the possessions of humans, Allah will suffice him not to need the people; He will make him have high self-esteem which will prevent him from begging.

Secondly: Whosoever seeks chastity and modesty, Allah will make him chaste and reserved. The one who abstains from those among the women Allah has forbade him, Allah – the Mighty and Sublime – will grant him abstinence. The individual whose soul follows its lusts in the matters of chastity will be destroyed – and the refuge is with Allah – because when he makes his soul follow its desires, he begins to trail women and becomes ruined. The eyes fornicate, the ears fornicate; likewise the hands and feet and the private organs which is the real deed of shamelessness – the refuge is with Allah.

So when the individual seeks to be chaste, avoiding these prohibitions, Allah – the Mighty and Sublime - grants him abstinence and protects him and his family.

Thirdly: Whosoever seeks to be patient, Allah will grant him patience; i.e., Allah will endow him with patience. So, if you strive to be patient and hold back from whatever Allah has forbidden you, and exercise patience regarding your needs and indigence without asking the people for help, Allah will endow you with patience and assist you to gain patience. This is the point of reference in the hadeeth since it occurs in the Chapter on Patience.

Then the Prophet - ﷺ - said: “and no one is granted a gift, better and more comprehensive than patience”: i.e., Allah has not shown any favor of wealth or any other upon any individual, better and

more wide-ranging than patience. That is for the reason that, if the individual is endlessly patient he endures everything. When an affliction reaches him, he will be patient and if the devil lures him into an evil act, he restrains, and if the satan tries to prevent him from carrying out Allah's order he still acts out of patience.

So when Allah has bestowed patience upon an individual; that is the best and most all-inclusive bounty he is conferred. Hence, you would find that if the patient person is hurt by people or he hears something he loathes from them or when they are hostile towards him, he is calm; he does neither become nefarious nor angry owing to his being patience with what Allah has tried him with. Thus, you'll always find him tranquil and relaxed.

Consequently, the Messenger (ﷺ) said: "and no one is granted a gift better and more comprehensive than patience"

Allah Alone grants success.

HADEETH 27

وَعَنْ أَبِي يَحْيَىٰ صُهَيْبِ بْنِ سِنَانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ» رواه مسلم .

Abu Yahya Suhaib bin Sinan ؓ reported that the Messenger of Allah ﷺ said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him." [Muslim]

COMMENTARY

As regards the report from Suhayb, the Roman that: the Messenger of Allah (ﷺ) said: "How wonderful are the affairs of the believer, there

is good for him in all his affairs”: i.e., the Messenger (ﷺ) expressed amazement depicting admiration for “the affairs of the believer”, meaning: his condition. The entirety of his situation is good; and that is not for anyone except the believer.

Then the Messenger (ﷺ) explained the matter and said, “If prosperity attends him, he is grateful and that is good for him, and if adversity befalls him, he endures and that is better for him.” This is the condition of the believer. Every human is between two things as regards Allah’s preordainments: Prosperity or Adversity. And regarding these occurrences – prosperity and adversity -, the people are of two categories: The Believer and the Non-believer.

As for the Believer whatever Allah preordains for him is good in any case; if an affliction touches him he will be patient about Allah’s decrees, waiting for the relief from Allah and expecting the beautiful reward from Allah. So, that becomes a source of good for him. And if any religion-related favor reaches him, such as knowledge and pious deeds, or a worldly benefit like wealth and children and family, he is grateful to Allah by giving obedience to Him. This is because gratitude is not by mere utterance with the tongue that: “I thank Allah”. It is rather by giving obedience to Allah the Mighty and Sublime.

So, he will be grateful to Allah which is better for him. He has two benefits: the religious benefit and the worldly benefit: The worldly benefit from the prosperity and that of the religion through gratitude. This is the condition of the Believer; he is ever upon goodness whether he is reached by affluence or affliction.

As for the disbeliever, he is ever upon evil – and the refuge is with Allah –; when adversity afflicts him, he is not patient; he grows annoyed, crying bitterly and wailing, cursing the times and period; and even cursing Allah the Mighty and Sublime – we ask Allah’s refuge. And when fortune reaches him he never thanks Allah and as such, the fortune turns a punishment for him in the hereafter. This is because, the disbeliever does not eat any food nor take a drink except that he earns a sin therewith which not the case with the Believer. The disbeliever rather earns sins with that as Allah the Exalted said:

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ

الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

“Say: who has forbidden adornment with clothes given by Allah, which he had produced for His slaves, and all kinds of lawful things of food? Say: they are in the life of this world for those who believe and exclusively for them on the Day of Resurrection.” (Al-A’raaf: 32)

It is only for the Believers and exclusively for them on the Day of Resurrection. But as for those who do not believe, it is not for them; they consume them even when they are forbidden for them and they will be punished for that of the Day of Resurrection.

The disbeliever’s condition is evil, whether adversity befalls him or prosperity reaches him unlike the Believer whose entire affairs are good.

This hadeeth: exhorts towards Faith, and indicates that the Believer is ever upon goodness and favour.

It also entails: encouragement towards patience during adversity and the fact that that is from the qualities of Believers. So when you find yourself patient and expectant of bounteous rewards; hoping for payout from Allah – free is He from all imperfections and Exalted is He – and expecting Allah’s rewards, that is the symbol of true belief. But if you note the opposite; blame yourself, adjust your steps and repent to Allah.

The hadeeth also includes: motivation towards being thankful during prosperity; because if an individual thanks his Lord over a favor, that is from Allah’s granting him success and it doubles as a means of increasing the favors as Allah the Exalted said:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

“And (remember) when your Lord proclaimed: If you give thanks, I will give you more” but if you are thankless, verily my punishment is indeed severe.” (Ibrahim: 7).

When Allah guides the individual towards showing gratitude, that in fact is another favor that in turn deserves gratitude. So when he is guided to show gratitude over that, it is another bounty that attracts gratefulness a third time and so on. This is because only a few really show gratitude; hence if Allah grants you the favor to show gratitude it is great bounty.

Consequently, one of the people versified:

Since my gratitude for Allah's favor is itself a favor
Then I must give thanks in the like of it.
So, how can full gratitude be attained except by His bounty?
Even if the days pass and the years continue.

He - may Allah have mercy on him - spoke the truth; if Allah grants you the ability to give gratitude, that is a great favor requiring additional gratitude. And if you show gratitude again, that is yet another bounty necessitating an extra gratitude. If you give thanks again, that calls for added gratefulness and so on. But, - in reality -, we are habitually careless about this!

We ask Allah to awake our minds and yours too, and rectify our actions and yours as well – He certainly, is Generous and Honourable.

HADEETH 28

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ الْكَرْبُ فَقَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: وَاکْرَبْ أَبَتَاهُ. فَقَالَ: «لَيْسَ عَلَى أَبِيكَ كَرْبٌ بَعْدَ الْيَوْمِ» فَلَمَّا مَاتَ قَالَتْ: يَا أَبَتَاهُ! أَجَابَ رَبًّا دَعَاهُ، يَا أَبَتَاهُ! جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ، يَا أَبَتَاهُ إِلَى جِبْرِيلَ نَنْعَاهُ؛ فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْشُوا عَلَى رَسُولِ اللَّهِ ﷺ التُّرَابَ؟ رَوَاهُ الْبُخَارِيُّ .

Anas رضي الله عنه reported: When the last illness of Messenger of Allah ﷺ made him unconscious, Fatimah exclaimed: "Ah, the distress of my dear father." He ﷺ said, "There will be no distress for your father after today." When he died she said: "My father, Allah has called you back and you have responded to His Call. O father! Garden of Firdaus is your abode. O father! We announce to Jibril your death." When he was buried, she said: "Are you satisfied now that you put earth over (the grave of) Messenger of Allah ﷺ?" [Al-Bukhari]

COMMENTARY

The author - may Allah, the Exalted, shower blessings on him - cited the narration reported by Anas bin Maalik - may Allah be pleased with him - that: When the pain became quite severe during the illness in which Allah's Messenger (ﷺ) passed away, "the distress began to overwhelm him": That is, owing to the severity of his condition, he would lose consciousness - because the fever and pain were severe on him ﷺ; his fever was equivalent to what afflicted two men put together.

The wisdom behind that is for him to attain the epitome of patience. Patience is a lofty trait and it can only be achieved through tests and trials from Allah - the Mighty and Sublime - since it is required in the face of distress. So if the individual has not been afflicted with distress, how can his patience be determined? Consequently, Allah the Exalted says:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ﴾

"And surely, We shall try you till we test those who strive hard (for the cause of Allaah) and the patient." (Muhammad: 31).

Hence, the Prophet (ﷺ) would experience fever as would be felt by two men put together. As a result, he would lose consciousness and Faatimah - may Allah be pleased with her - would say, "Ah, father is distressed!" She agonized for him since she's a lady; and females could be easily inconvenienced. Thereupon, the Prophet (ﷺ) replied: "There will be no distress for your father after today": this is because, while he was leaving this world to the Loftiest Companions - as he has done - being overwhelmed by death, he was saying: "O Allah, with the loftiest companions, O Allah, with the loftiest companions"⁽¹⁾ as he looked at the roof of the house - may Allah's peace and blessings be upon him.

The Messenger (ﷺ) passed away and she - may Allah be pleased with her - grieved over his death. She did that lightly not by way of disgust for the decree of Allah and His preordainment.

1 Reported by Al-Bukhaari, the Book of Military Campaigns, Chapter of The Last of What the Prophet (ﷺ) said; no. 4463, and Muslim, Book of Virtues of the Companions, Chapter on the Excellence of Aa'isha - may Allah be pleased with her; no. 2444.

Concerning her saying: "...he answered a Lord Who has called him": that is because, Allah – free is He from all imperfections – has the dominion of the everything in His Hands; the lifespans of the entire creatures are in His Hands, the control of creation is with Him, everything shall go back to Allah; the end and return of all things is to Allah. So, he answered the caller of Allah; that is to say, he – ﷺ – like other believers, when his soul was taken, his soul will be taken up above the seventh heaven, before Allah – the Mighty and Sublime. Hence, she – may Allah be pleased with her – said, "O father; he has answered a Lord Who has called him."

Her statement that: "O father! The *Firdaws* Paradise is his abode" – ﷺ -, is because he will have the highest in rank among the entire creatures in the Paradise as he – ﷺ – said, "Ask Allah *Al-Waseelah* for me; for it is a rank in the Paradise meant only of one of the servants of Allah and I hope I will be the one."⁽¹⁾ Undoubtedly, the Prophet's abode is the *Firdaws* Paradise which is the highest rank in the Paradise. Its rooftop, covering its top part has the 'Arsh of the Lord – the Mighty and Sublime – above it, and the Messenger – alayhis as-salam – will occupy its loftiest place.

Concerning her statement: "O father! We announce his passing away to Jibreel": *An-Na'yy*: is to announce the death of a deceased. She said: "We announce his passing away to Jibreel" because Jibreel brought revelation to him day and night. So, when we are bereaved of the Prophet ﷺ we miss the descent of Jibreel ﷺ to earth with revelation since Revelation ended at the demise of the Prophet (ﷺ).

Thereafter, when he was carried and buried, she – may Allah be pleased with her - said, "Were your hearts at ease that you put earth over (the grave of) Messenger of Allaah – ﷺ?" that is, out of her extreme grief over him and her sorrow, and her understanding that the hearts of the companions – may Allah be pleased with them – are filled with love for Allah's Messenger – ﷺ -. So was it content?

The response is that: It was; since that was what Allah ﷻ – wished; it is Allah's legislation. But if the Prophet – alayhi as-salaat wassalam – could have been ransomed with the entire earth, the companions – may Allah be pleased with them all – would have done so.

1 Reported by Muslim in the Book of Prayers, Chapter on Saying the Like of the Muezzin's Statements by whoever hears it; no. (385).

However, to Allah – free is He from imperfections – belongs Decision and to Him is Return as He – the Exalted – says in His Book:

“Verily, you (O Muhammad) will die and verily they too will die. Then, on the Day of Resurrection you will be disputing before your Lord.” (Az-Zumar: 30-31).

Points of Benefit:

This hadeeth contains explanation that Allah’s Messenger (ﷺ) is like others among the humans; he would be sick, hungry, thirsty, cold or hot. All what humans generally feel affect the Prophet (ﷺ) as well, as he said, **“I am simply a human like you; I forget as you do.”**⁽¹⁾

It also entails refutation against those who join the Messenger (ﷺ) as partner with Allah; they would supplicate to him – sallallahu alayhi wasallam -, ask for his help while he is in his grave, and in fact, some of them – and the refuge is with Allah – would never supplicate to Allah. They would only send their invocations to the Messenger (ﷺ)! As if it is the Messenger – peace and blessings be upon him – that grants supplications. They are misguided in their religion and have been really foolish! The Messenger (ﷺ) does not have the power to harm or bring benefit to himself; so can he do that for any other?!

Allah - the Exalted – ordered His Prophet that:

“Say (O Muhammad): “I don’t tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you I am an angel...”

He is rather one of the servants of Allah. Consequently, Allah the Exalted says:

“I but follow what is revealed to me.” (Al An’aam: 50).

Allah – free is He from all imperfections – said to him as well:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾ ١١ ﴿قُلْ إِنِّي لَنْ يُخْرِجَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾ ٢٢ ﴿إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ ٢٣ ﴿

1 Reported by Al-Bukhaari in the Book of the Prayer, Chapter on Facing the Qiblah Wherever One is; no. 401, and Muslim, The Book of Mosques and Places Where the Prayer is Made, Chapter on Erring During the Prayer; no. 572.

“Say (O Muhammad): ‘It is not in my power to cause you harm or to bring you to the right path. Say none can protect me from Allaah’s punishment (if I were to disobey him) and I associate none in partner along with Him. (mine is) but conveyance of the truth...’ (Al-Jinn: 21-23)

That is to say; this is my duty, “from Allah and His Messages (of Islamic Monotheism).”

And when Allah - the Exalted - sent down His statement: **“And warn your tribe (O Muhammad) of near kindred”** (Ash-Shu’araa: 214), he called his kinspeople and started announcing till he said, **“O Fatimah daughter of Muhammad, ask whatever you wish from my property, for I cannot avail you of anything before Allah”⁽¹⁾** to this extent!

Pay attention; he says to a part of him and the one whose concerns worry him: **“I cannot avail you of anything before Allah.”** This is evidence that that is with a greater reason for others than her. It shows the deviance of those who supplicate to the Messenger (ﷺ). You find them in the Prophet’s mosque supplicating while facing the grave; they stand in front of the grave as they would - or even with greater attention than when they stand before Allah during the Prayer.

This hadeeth includes: evidence that some slight grieving over the dead is allowed if it will not consequent upon disgust for Allah the Mighty and Sublime since Fatimah - may Allah be pleased with her - mourned the Prophet (ﷺ); even though, only slightly and not by way of loathing Allah’s preordainment.

It contains evidence that: Fatimah, the daughter of Muhammad (ﷺ), was alive after his death; and none of his children survived him except Fatimah. All his children - male and female - died during his lifetime. Only Fatimah lived after him, and she has no inheritance - neither she nor his wives nor uncle, Abbass, nor any of his paternal relatives -; because the Prophets must not be inherited as the Prophet (ﷺ) said, **“We, the Prophets, are not inherited; what we leave behind is charity.”⁽²⁾**

1 Reported by Al-Bukhaari in the Book of Bequethals, Chapter on: Are Wives And Children Part of the Near Kindred; no. 2753, and Muslim, Book of Eemaan, Chapter on His saying - the Exalted : **“And warn your tribe the near kindred”**; no. 204.

2 It is reported with this wording by Ahmad (2/463). The Hadeeth is contained in the two Saheehs with the wording: **“We are not inherited; whatever we leave**

This is due to Allah's wisdom; if they bequeath anything for inheritance some would have alleged that: "Those people brought the message seeking power to hand down after their demise." But Allah - the Mighty and Sublime - prevented that. So the Prophets - peace and blessings be upon them - are not inherited, rather, whatever they leave behind is charity to be distributed among those entitled to it.

Allah alone grants success.

HADEETH 29

وَعَنْ أَبِي زَيْدٍ أَسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ مَوْلَى رَسُولِ اللَّهِ ﷺ وَحَبِّهِ وَابْنِ حَبِّهِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أُرْسِلْتُ بِنْتُ النَّبِيِّ ﷺ: إِنَّ ابْنِي قَدْ احْتَضَرَ فَأَشْهَدُنَا، فَأَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ» فَأَرْسَلْتُ إِلَيْهِ تُقْسِمُ عَلَيْهِ لِيَأْتِيَنَاهَا. فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبِي بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ رَضِيَ اللَّهُ عَنْهُمْ، فَرَفَعَ إِلَيَّ رَسُولُ اللَّهِ ﷺ الصَّبِيَّ، فَأَقْعَدَهُ فِي حِجْرِهِ وَنَفْسُهُ تَقْعَقُعُ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدُ: يَا رَسُولَ اللَّهِ! مَا هَذَا؟ فَقَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ تَعَالَى فِي قُلُوبِ عِبَادِهِ» وَفِي رِوَايَةٍ: «فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادِهِ الرَّحَمَاءُ». متفقٌ عليه .

Usamah bin Zaid ؓ narrated: The daughter of the Prophet ﷺ sent for him as her child was dying, but the Prophet ﷺ returned the messenger and sent her good wishes saying, "Whatever Allah takes away or gives, belongs to Him, and

behind is charity." Reported by Al-Bukhaari, the Book of Inheritance, Chapter on the Statement of the Prophet (ﷺ): "We are not inherited, whatever we leave behind is charity"; no. 6727, and Muslim, the Book of Jihad and Expedition, Chapter on the Statement of the Prophet (ﷺ): "We are not inherited, whatever we leave behind is charity"; no. 1759.

everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allah's reward." She again sent for him adjuring him for the sake of Allah to come. The Messenger of Allah, accompanied with Sa'd bin 'Ubadah, Mu'adh bin Jabal, Ubayy bin Ka'b, Zaid bin Thabit and some other men went to see her. The child was lifted up to the Messenger of Allah while his breath was disturbed in his chest. On seeing that, the eyes of the Prophet ﷺ streamed with tears. Sa'd said, "O Messenger of Allah! What is this?" He replied, "It is compassion which Allah has placed in the hearts of His slaves, Allah is Compassionate only to those among His slaves who are compassionate (to others)."

Another version says: Messenger of Allah ﷺ said, "Allah shows compassion only to those among His slaves who are compassionate."

[Al-Bukhari and Muslim]

COMMENTARY

The Author - may Allaah show mercy upon him - quoted from Abu Zaid, Usamah bin Zayd bin Haaritha - may Allah be pleased with them both -; and Zayd bin Haarithah was a freed slave of Allah's Messenger (ﷺ). He was a slave and Khadeejah - may Allah be pleased with her - gave him to the Prophet (ﷺ) who then freed him and he became his *Mawlaa* (freed slave). He was nicknamed, *Hibb ar-Rasool* i.e., his dear one. Likewise, his son what dear to the Messenger (ﷺ); and so, Usamah is his beloved, the son of his beloved - may Allah be pleased with them both.

It was reported that: One of the daughters of the Messenger (ﷺ) sent a messenger to him to inform that her son is in his last moments; i.e., about to die. And that she is requesting the Prophet's (ﷺ) presence. The messenger told Allah's Messenger (ﷺ) and the Prophet (ﷺ) answered that: "Tell her to be patient and anticipate Allah's reward. Certainly, whatever Allah takes away or gives belong to Him, and everything with Him has a fixed term." The Prophet ﷺ ordered the man who was sent by his daughter to tell her - i.e., the mother of the child - these pieces of advice:

He said: "she should be patient": i.e., hope for the reward from Allah for her patience. There are among the people, those who would

be patient (during an adversity) but would not hope in the rewards, they would hold back assiduously from a sin, but they hope not in the recompense for that and they miss tremendous benefits thereby. But if the individual is patient and hopes in the rewards with Allah; that is to say, he desires that Allah rewards and recompenses him; this is actual *Ihtisaab* (hoping in Allah's reward).

“...tell her to be patient”: i.e., over this trial, “and anticipate Allah's reward” that is, its reward from Allah - the Mighty and Sublime.

Concerning his saying: “**Certainly whatever Allah takes away or gives belong to Him, and everything with Him has a limited fixed term**”: this statement is marvellous! If everything belongs to Allah, then if He takes away anything from you, it is his own; so why do you disgust it when He takes back from you something He owns?

Hence, whenever Allah takes away something you love from you; you should say, “This belongs to Allah; and it is His right to take whatever He wills and give whatever He wills.” So, it is from the Sunnah for the individual who suffers an adversity to say: “*Truly, to Allah we belong and to him we shall return*” that is to say; “We are owned by Allah and He would do as He likes with us.” Likewise regarding what we like; if He takes it away from us, it is His – the Mighty and Sublime –, and to Him belongs whatever He takes and His is whatever He gives. Even what He gives you is not owned by you; they belong to Allah.

Consequently, you have no right to use what Allah has given you except in the manner He permits you. And this is proof that our ownership of whatever Allah has given us is not absolute. We must not use them just as we please; if an individual desires to do that and in a manner the Law has not approved, we will say to him, “Refrain, because the wealth belongs to Allah” as He – free is He from all imperfections – said: “*And give them something out of the wealth of Allah...*” (An-Noor: 33) Wealth belongs to Allah; therefore do not use it except in the manner He has approved.

So he said: “...whatever Allah takes away or gives belong to Him”: If what Allah takes belongs to Him; why would we be worried? Why should we disgust the Possessor taking His possession – free is Allah from all imperfections-? It definitely contradicts sense and disagrees with the texts!

He said: “**And everything with Him has a fixed term**”: Everything

with Allah is in due proportion as He the Exalted says in the noble Qur'an: *"and everything with Him is in due proportion."* (Ar-Raad: 8)

Due proportion as regards its time, place, essence, attributes and everything regarding it is in due proportion with Allah.

"A fixed term": i.e., "specific". So if you are certain about this; that to Allah belongs what He takes, and whatever He gives is His and that everything has its fixed time with Allah, then you will be contented. This last expression means that it is not possible for the individual to alter the written and fixed matter: it can neither be postponed nor drawn back as Allah says:

﴿لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ ۚ﴾ (49)

"For every Ummah (a community or nation) there is a term appointed; when their term comes, neither can they delay it nor can they advance it a moment." (Yoonus: 49)

So, if a thing is preordained and cannot be brought forward or drawn backwards; then there lies no benefit in grieving and disgusting since that does not change any of the preordained matters.

"For every Ummah (a community or nation) there is a term appointed; when their term comes, neither can they delay it nor can they advance it a moment." (Yoonus: 49)

Thereafter, the messenger to the Prophet's daughter what the Prophet (ﷺ) had ordered him to convey to her; but she requested for his presence. So he – peace and blessings be upon him – stood up along with some of his companions and went to her. The child was given to him while it shook; i.e., trembling. The Prophet (ﷺ) cried; his eyes shed tears.

Thereupon, Sa'd bin 'Ubaadah, the leader of the Khazraj tribe, – may Allah be pleased with him – who was with him at the time said, "What is this?" He thought the Messenger (ﷺ) wept out of great worry. The Prophet (ﷺ) then said, **"It is compassion":** i.e., I wept out of compassion for the child and not worry over the preordainment.

Then, he (ﷺ) said, **"Allah is Compassionate only to those among His slaves who are compassionate."** This contains evidence for shedding tears out of sympathy for the afflicted. If you to see an individual mentally or physically challenged, and you weep out of sympathy

for him, that is evidence that Allah has placed compassion in your heart. And if Allah puts mercy in an individual's heart, then he is among the compassionate, those Allah – the Mighty and Sublime – is compassionate with. We ask Allah to grant us the compassion out of His mercy.

Therefore, this hadeeth is evidence that this is the best expression sympathizers could utter; it is better than an expression some of the people say, that: "*A'azama Allahu ajraka, wa ahsana 'aza-aka wa gafara li mayyitika* (May Allah multiply your rewards, give you a better consolation and forgive your deceased)." This expression is given preponderance by some of the scholars; but what the Messenger ﷺ pointed out: "*Isbir wahtasib, fa inna lillahi maa akhadha walahu maa a'ta wa kullu shay-in indahu bi-ajalin musamma* (Be patient and hope for the rewards. To Allah belongs what He takes and whatever He gives is His, and everything has its fixed term before Him), is better since the afflicted would be more contented when they hear it.

Condolence is not congratulation essentially as some of the laymen think. They would celebrate and gather chairs, lit candles, invite reciters of the Qur'an and provide food. It is rather commiseration and a way of exhorting the afflicted towards patience. Consequently, if an individual was not distressed by an affliction such as if an uncle of his dies and he was not worried; he should not be condoled.

So, the scholars – may Allah be pleased with them – say: "It is among the Sunnah to condol the distressed." They did not say, "it is Sunnah to condol relatives" since the relative may not have been distressed by the death of the family member while the relatively far associate might have been distressed due to the strong relations between them – for example.

Hence, condolence is for the distressed and not necessarily the relatives. However today – unfortunately -, the weighs have turned, condolence is directed to the relative even if such an individual is delighted, beating the drum, rejoicing over the death of his relation! Perhaps some may be poor such that he has troubles with his uncle who dies bequeathing millions of Dirham. Will such poor individual rejoice over the death of this uncle of his or not? In most cases, he will; he would say, "*Alhamdulillah* who has freed me from his troubles and granted me his inheritance!"

Such a person must not be condoled; he should rather be congratulated - if we must say anything.

In a nutshell, it is necessary for us to understand that condoling ourselves is to exhort the distressed person towards patience and submission; and as such, the best expressions, most suitable for commiseration should be chosen for it, and there is no better expression than what our Prophet (ﷺ) has phrased.

Allaah is the Granter of success.

HADEETH 30

وَعَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرْتُ فَأَبْعَثْ إِلَيَّ غُلَامًا أَعْلَمُهُ السَّحْرَ؛ فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلِّمُهُ، وَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ فَأَعْجَبَهُ، وَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ، فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ. فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ فَقَالَ: الْيَوْمَ أَعْلَمُ السَّاحِرَ أَفْضَلَ أَمْ الرَّاهِبُ أَفْضَلُ؟ فَأَخَذَ حَجَرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ، فَرَمَاهَا فَفَقَتَلَهَا وَمَضَى النَّاسُ، فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيُّ بَنِي أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي، قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سَتُبْتَلَى، فَإِنْ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ؛ وَكَانَ الْغُلَامُ يُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ، وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ. فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ

بِهَدَايَا كَثِيرَةٍ فَقَالَ: مَا هَا هُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي، فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى، فَإِنْ آمَنْتَ بِاللَّهِ تَعَالَى دَعَوْتُ اللَّهَ فَشَفَاكَ، فَأَمَنَ بِاللَّهِ تَعَالَى فَشَفَاهُ اللَّهُ تَعَالَى، فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصْرَكَ؟ قَالَ: رَبِّي، قَالَ: أَوَ لَكَ رَبٌّ غَيْرِي؟! قَالَ: رَبِّي وَرَبُّكَ اللَّهُ، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ، فَجِيءَ بِالْغُلَامِ فَقَالَ لَهُ الْمَلِكُ: أَيُّ بَنِي قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ؟! فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ؛ فَجِيءَ بِالرَّاهِبِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَدَعَا بِالْمُنْشَارِ فَوَضَعَ الْمُنْشَارَ فِي مَفْرَقِ رَأْسِهِ، فَشَقَّهُ حَتَّى وَقَعَ شَقَّاهُ، ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوَضَعَ الْمُنْشَارَ فِي مَفْرَقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شَقَّاهُ، ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَاصْعِدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاطْرَحُوهُ، فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَزَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ وَتَوَسَّطُوا بِهِ الْبَحْرَ، فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاقْذِفُوهُ، فَذَهَبُوا بِهِ فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَاْنْكَفَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى. فَقَالَ

لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمَرْتُ بِهِ. قَالَ: مَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَتَصْلُبُنِي عَلَى جَذْعٍ، ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ: بِسْمِ اللَّهِ رَبِّ الْغُلَامِ ثُمَّ ارْمِ، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي. فَجَمَعَ النَّاسُ فِي صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ عَلَى جَذْعٍ، ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ، ثُمَّ قَالَ: بِسْمِ اللَّهِ رَبِّ الْغُلَامِ، ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فَمَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ، فَأَتَى الْمَلِكُ فَقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ وَاللَّهِ! نَزَلَ بِكَ حَذْرُكَ. قَدْ آمَنَ النَّاسُ. فَأَمَرَ بِالْأَخْذِ بِأَفْوَاهِ السَّكَّكِ فَخَدَّتْ وَأُضْرِمَ فِيهَا النَّيِّرَانُ وَقَالَ: مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَفْحِمُوهُ فِيهَا أَوْ قِيلَ لَهُ: افْتَحِمِ، فَفَعَلُوا حَتَّى جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا، فَقَالَ لَهَا الْغُلَامُ: يَا أُمَّاهُ! اضْبِرِّي فَإِنَّكَ عَلَى الْحَقِّ» رواه مسلم .

Suhaib رضي الله عنه reported that the Messenger of Allah ﷺ said, "There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king: 'I have grown old, so send me a young boy in order to teach him magic.' The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say: The magician detained me.' It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: 'O Allah, if the way of the monk is dearer to You than the

way of the magician, bring about death to the animal so that the people be able to move about freely.' He threw that stone at it and killed it and the people began to move about freely. He then came to the monk and told him the story. The monk said: 'Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you affirm faith in Allah, I shall also supplicate to Allah to cure you.' This courtier affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My Rubb.' Thereupon he said, 'Do you have another lord besides me?' He said, 'My Rubb and your Rubb is Allah.' So the king kept torturing him until he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, 'I do not cure anyone; it is Allah Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: 'Take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allah, save me from them in

any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: 'O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked, 'What is that?' He said, 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allah, the Rubb of the boy; then shoot me. If you do that you will be able to kill me.' The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, 'With the Name of Allah, the Rubb of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the Rubb of this young boy.' The king was told: 'Do you see what you were afraid of, by Allah it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path.'" [Muslim]

COMMENTARY

This Hadeeth which the author - may Allah, the Exalted, have mercy on him - mentioned under the Chapter on Patience has an amazing story, that: A man among the kings of the past had a sorcerer as his confidant so that he could use him for his own personal benefits even at the expense of the religion. The king only cared for his own personal benefits, and was a

tyrant ruler who enslaved people for his own advantages as will be cited – Allah willing - at the end of the hadeeth.

When this sorcerer grew old, he said to the king, “I have grown old, so send me a young boy so that I can teach him sorcery.”

He preferred the youngster because the young individual is more inclined to learning, and for the reason that teaching a young individual is what lasts and is not forgotten. For this reason, learning while still young is far better than learning at old age and both have advantage. However, learning at a young age has two great advantages:

The first advantage: Oftentimes, the youth memorizes faster than the elderly since the young person is not mentally occupied; he has nothing to preoccupy his thoughts.

The second advantage: What the youth memorizes remains while what the old memorizes could easily be forgotten. Thus, a common adage among the people says: “Study at a young age is like inscription on a stone” it does not rub out.

It has a third advantage: If the young person is trained from the beginning to master the area of study, the knowledge he acquires becomes like something intrinsic and natural for him, like a knack he grew with and so he grows to age upon that.

This sorcerer was versed; he has age, experience and proficiency. So he requested the king to send a young boy to him he will teach sorcery. The king did send a young boy and he taught him. But Allah the Exalted desired good for this lad!

One day, this boy passed near a monk, listened to him and became thrilled by his words. The monk, a worshipper, was an ardent servant of Allah the - Mighty and Sublime -, he would only speak the truth. He might be a learned monk who got more engrossed in worship and was named by the monasticism he was absorbed in. It turned out that whenever the lad left his people, he sat with the monk and got to the sorcerer late. The sorcerer began to punish him, asking why he came late? The lad explained what he faces with the sorcerer to the monk when he goes late and the monk taught him something to escape the treatment. He said, “When you go to the sorcerer and fear that he may punish you, say that: ‘My people kept me back.’” That is to say that he stayed long with his people. “And when you return to your people, say, ‘the sorcerer delayed me’” so that you may be safe here and in that

place.

Apparently – and Allah knows best –, the monk really ordered the lad to do that even though it was a lie. Perhaps he viewed that the advantages of telling untruths in that circumstance preponderate the demerits of telling a lie although it may be further elaborated.

Anyway, the boy did so. He would come to the monk, listen to him, and then return to the sorcerer and when he wants to punish him for the lateness he retorts, “My relatives delayed me.” And when he returns to his people after spending time in the place of the monk, he says, “The monk kept me back.” One day he passed near a huge beast; it was not specified in the hadeeth what exactly it was. The beast has hindered the people from passing; they could not pass through. This lad wanted to tryout: Is it the monk that is better for him or the sorcerer?

He took a stone and supplicated to Allah – free is He from all imperfections and Exalted is He – that if what the monk is upon is the better, this stone should kill the beast. He pelted the stone and it killed the beast and the people passed.

The lad knew then, that what the monk is upon is better than what the sorcerer is upon - and that is undoubtedly the truth. The sorcerer is either an aggressing evil-doer or a disbelieving polytheist. If he depended on jinns for his sorcery, seeking nearness to them, worshipping and supplicating to them, asking for their help; then he is a disbelieving polytheist. But if he does not do that but would oppress people with medicines involving magic, then such a person is an aggressing evil doer.

As for the monk, if he was worshipping Allah based on knowledge, then he is a guided person even if he has aspects of ignorance and stray. His intentions are good even if his deeds may be defective.

In a nutshell, the lad told the monk what happened and the monk said, “Today, you’re better than me.” And that is because the lad supplicated to Allah and Allah answered his prayer. This is among Allah’s favor on a servant; that when the individual doubts regarding a matter and asks Allah for a sign which will clarify the matter for him, Allah made it clear to him. It is among Allah’s bounty.

Consequently, the *Istikhaarah* (supplication for asking Allah’s guidance on a matter) is legislated. When the individual intends

something and it becomes unclear to him whether doing it is good or that the good lies in abandoning it, he sincerely and faithfully asks for Allah's guidance. Allah the Exalted will grant him a lead towards whether going ahead or halting is the better option. Either through something He puts in his mind in which he will find rest of mind or by some dream he will see or through suggestion he may get from people and things like that.

Among the extraordinary events Allah gave this boy was that he cured the blind and leper; i.e., he prayed for them and they became healed. That is from marvelous feats Allah made to happen in his hands.

It is not like the story of 'Esaa, the son of Maryam, who would only rub his hands over the bodily defect and the individual became healed. In this case, the boy supplicated to Allah and Allah the Exalted answered his prayer. The blind and the leper got healed through his supplications.

The monk had informed the boy that he would be tried; i.e., he will face test and trial and asked that he does not reveal anything about him when he is tried.

May be this boy is one of those whose supplications are ever answered; whenever he prayed Allah the Exalted accepts His invocation: The king had a blind aide who brought many gifts to this boy after hearing about him and said, "You will have all of this if you cure me." The boy answered that, "Allah alone can cure you."

Consider his belief! He was not swelled headed to claim that he was the one curing the sick. He rather said, "Allah – the Mighty and Sublime - alone will cure you." In some aspects this is like what happened to Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him – when a person who was possessed was brought to him; the man had been possessed by a jinn. Shaykh al-Islam Ibn Taimiyyah read the verses for exorcising possessed persons on him but the jinn refused to leave him.

Shaykh al-Islam began to beat the man's knees strongly until his own hands pained too due to the beating. The jinn possessing the individual then spoke saying, "I will leave out of respect for the Shaykh." The Shaykh – may Allah shower blessings on him - retorted, "Do not leave out of honor for me; leave out of obedience to Allah and His Messenger!" He avoided that grace is ascribed to him; grace

belongs to Allah – the Mighty and Sublime – firstly and lastly. Then the jinn left.

At that, the man stood up and said, “What has brought me to the Shaykh’s presence?” Perhaps when he had the fit he was in his house or market store. He asked what brought him before the Shaykh. The people exclaimed, “*SubhaanAllah!* (Allah is free from all imperfections)! Did you not feel all the beating of the Shaykh?” He said, “I did not feel it; in fact, no pain touched me.” They told him what happened.

The point of reference is that the people of knowledge and Faith do not ascribe Allah’s favor to themselves; they only ascribe it to its Controller, Allah the Mighty and Sublime.

The boy stated, “If you affirm Faith, I will supplicate to Allah to heal you.” The man accepted and the lad prayed to his Lord to heal him and Allah healed him. Thereupon, he started to see! This aide came to the king and sat with him as he would do normally. The king asked him, “Who restored your sight?” He answered, “My Lord”. The king retorted, “Do you have any lord apart from me?” The man said, “Your Lord and my Lord is Allah.”

The king took and tortured him until he pointed at the boy. The boy was brought and he told the king the narrations and he punished him too severally. Then he asked the boy, “Who taught you this thing?” But the monk had warned him that, “You will be tried; and when you are tried, do not tell about me.” Perhaps, the boy could not hold it anymore, so he spoke about the monk.

This king was an aggressor – and the refuge is with Allah -; when he was mentioned, the monk was brought and the king warned, “Leave you religion!” But the monk refused. Thereupon, a saw was brought and they lacerated him from the middle of his head - the center of the body. They started from his head, then the knees, his back until he got him separated into two parts! A part fell away in that direction and the other in another direction. But that did not dissuade him from his religion. He refused to apostatize; he preferred to be so killed than to renege from his religion – *Maa shaa Allah!*

Then they brought the blind man who was an aide of the king but later believed in Allah and disbelieved in the king. They asked him to abandon his religion but he refused and he was treated in the manner

the monk was treated. That did not put him off his religion. All these point to the fact that the individual must be patient.

Meanwhile, is it compulsory on a person to endure to be killed or is it permissible for him to utter the statement of disbelief which will not harm him if he is under duress?

This has some explanations: If the issue is of his personal concern, then he has choice: if he likes he may utter the statement of disbelief to put away the duress while his heart remains firm upon Faith. And if he likes, he may remain firm and steadfast even if he will be killed. This is if the matter has to do with the individual himself. For example, it was said to him: “Prostrate to this idol” and he refuses and was killed or that he prospered to remove the duress and so was left.

However if the issue concerns the religion; that is to say, if he utters a statement of disbelief openly the people will turn to disbelief; then it is not allowed for him to utter a statement of disbelief. It is rather obligatory upon him to exercise patience even though he will be killed. For example, fighting in Allah’s course; the fighting individual will continue to fight even if he is killed because he wants Allah’s Word to reign supreme. So, if he is a leader of the people and he is compelled to say disbelief; it is not permissible for to do so especially during the times of trials. He should rather be patient.

An example of that is what happened to Imam Ahmad bin Hanbal - may Allah shower blessings on him - during the great well-known trial when he was being compelled to say the Qur’an is a creature and not Allah’s speech and he refused. He was tortured, censured to the extent that he was dragged with the donkey to the market place. The Imam of the People of Sunnah, dragged with a donkey to the marketplace, beaten with the whips till he lost consciousness. Yet, each time he regained consciousness, he said, “The Qur’an is the Word of my Lord, not a creature.”

He did not permit himself uttering a statement of disbelief even during severe duress because the people were waiting what Imam Ahmad would say. If he had said, “The Qur’an is a creature” the entire would have started holding the view that “the Qur’an is created” and the religion would be ruined. However, he - may Allah shower blessings on him - made himself the ransom for the religion; he was patient and hopeful of Allah’s rewards and in the end he succeeded -

all praise belongs to Allah.

The ruler died, and then the next ruler and Allah brought a pious ruler who gave high honor and respect to Imam Ahmad. So Imam Ahmad did not pass away until gladdened his eyes until he spoke the truth openly and the people said it along with him.

His enemies who turned the rulers against him – and all praise belongs to Allah – were all disgraced. This is evidence that the end is for the pious – and it is so. And Allah alone grants success.

After the king killed the monk and his aide, the boy was asked to renege from his religion to the religion of the king, the religion of polytheism since – and the refuge is with Allah – he was inviting the people to worship and venerate him. The boy refused to renegade. So the king handed him over to a group of his courtiers. The boy told them to take him to So-and-so Mountain, well-known among them, towering. He told them to throw him down when they reach its peak. So they threw him to the ground so that he could fall down from the peak of the mountain and die after they tried to compel him to leave his religion.

When they got to the peak of the mountain with him, they asked him to renounce his faith but he refused because faith has become established in his mind; it could neither be changed nor dislodged. As they attempted to fling him he said, “*Allahumma kfineehim bimaa shi’t* (O Allah, suffice me against them as You wish)”: i.e., with whatever you desire; he did not specify. So, Allah shook the mountain while they were on it and they fell down and died. The boy returned to the king and they asked, bewildered, “What brought you back?” “Where are the rest of the people?” The lad answered that, “Allah the Mighty and Sublime has sufficed me against them.”

Then he handed the boy to another group and ordered them to journey on the sea – i.e., on the boat -, and that when they get to the sea, they should ask him to renegade from his religion and if he refuses, they would cast him into the sea. When they reached mid-sea, they told him to leave his religion – Belief in Allah, the Mighty and Sublime -, but he said, “No.” Then he said, “*Allahumma kfineehim bimaa shi’t* (O Allah, suffice me against them as You wish).” The boat somersaulted; they all drowned but Allah saved the boy. Again, he returned to the king who asked, “Where are the rest of the people?”

The boy told him what had happened.

Then he said to the king: "You cannot kill me until you do what I will command you to do." The king enquired, "And what is that?" He said, "Gather the people in one place; the entire residents of the city; gather them in a place, and then tie me up to the trunk of a tree. Then take an arrow from my quiver and fix it in the bow and shoot me while saying, 'By the name of Allah, the Lord of the boy.' If you do that, you will be able to kill me."

Thereupon, the king gathered people on an open field, tied the boy to the tree trunk, got an arrow and fixed it in the bow and shot it saying, "By the Name of Allah, the Lord of the boy." He shoot him at the temple. The boy placed his hand there till he passed away. Then the people started exclaiming, "By the Name of Allah, the Lord of the boy". They believed in Allah and disbelieved in the king; and this is what the boy desired.

This part of the hadeeth contains proofs for some issues:

Firstly: The strength of this boy's Faith; and that he neither altered nor deviated.

Secondly: It contains one of the signs of Allah considering Allah's honoring him with accepting his supplications; the mountain shook and those who wanted to haul him down from the top of the mountain fell dead.

Thirdly: That Allah, the Mighty and Sublime, answers the supplication of the distressed when he calls Him. So if a person calls his Lord during distress with certainty of faith that Allah will answer him; Allah the Exalted will grant his request. Even the non-Muslims, when they are overshadowed by the water waves while on the sea they call on Allah, making the worship for Him alone. But when He saves them, they join partners with Him. So He would save them because they were sincere in their turning towards Him during the supplication. He – free is He from all imperfections – hears the distressed even if he be a disbeliever

Fourthly: An individual may sacrifice his own soul for the overall advantage of the generality of the Muslims. This boy taught the king something through which he may kill him and he would get dead; that he should get an arrow from his quiver, fix it in the bow and say: "In the Name of Allah, the Lord of the young boy."

Shaykh al-Islam Ibn Taymiyyah commented, “Because this is a jihad in the path of Allah, the entire nation believed while he lost nothing; because he died and they all will die sooner or later.”

But as for the suicide bombing some of the people do when they carry bombs to the disbelievers and detonate it while in their midst; this is mere killing oneself – and the refuge is with Allah. And whoever deliberately kills himself will be in the Hell forever and is reported in the hadeeth from the Prophet ﷺ.⁽¹⁾

This is because such an individual only killed himself, not for any advantage of Islam because if he killed himself and ten others or 100 or even 200 others, Islam has not gained any advantage from that. The people would not have accepted Islam contrary to (what we have in) the story about the boy; it brought about many accepting Islam. All those present on the field became Muslims. But that 10 or 20 or 100 or 200 among the enemies are killed, this does not bring the people to accept Islam.

In fact, the enemy may become more enraged; the action may arouse his anger and begins to launch stronger assaults against the Muslims as we find the Jews respond against the People of Palestine. If an individual dies from the suicide bomb attack killing 6 or 7 others; they retaliate and kill 60 or much more. So such suicide attacks have not brought benefit to the Muslims or even those amongst whom the bomb was detonated.

Hence, it is our view that these suicide attacks by people constitutes taking life without right and results in admittance into the Hell – the refuge is with Allah -, and that whoever does that is not a martyr in anyway. However, if an individual does that out of some misunderstanding, thinking that it is allowed, we hope he would be freed from sin. But that he has martyrdom written for him; no, since he has not followed the path of martyrdom even though he may be left off the sin due to the misinterpretation: And whoever does juristic reasoning and errs has a single reward.

In the concluding part of this great Hadeeth, full of lessons for the

1 This is the Prophet's saying (ﷺ): "...whoever murders himself with a piece of iron, his piece of iron shall be in his hand and he will punch his belly with it in the Hell, till eternity and endlessly." Reported by Al-Bukhaari, Chapter on Medicine, Chapter on Drinking Poison and Using same as Medicine; no. 5778, and Muslim, Book of Faith, Chapter on Seriousness of An Individual Killing Himself; no. 109.

thoughtful, after the people all proclaim belief in Allah, the Lord of the young boy, the people of evil and spite against believers approached this disbelieving king who had compelled people to direct servitude to him. They said, “O king, what you warn against has finally happened: Belief in Allah!” He would strictly warn against it because – and the refuge is with Allah -, he made himself into a deity as Fir’awn did.

Being tyrannical and cruel, the king ordered trenches be dug at the gateways with narrow channels. That is to say, the trenches should be deep like canals at the entryways; i.e., the lanes and streets. He ordered his soldiers that: “Whoever comes and does not renegade from his religion; hurl him into it.” He had set some fire burning in them – and the refuge is with Allah. So the people would come and when they refuse to renounce their faith and religion and they would be hurled in the fire. They flunged into the fire, all those who refused to renegade from their true religion – Faith in Allah -; they flunged them all in to the fire.

However, the fact remained that when they hurl them in the fire and they get burnt by it, they move from the Home of deception and ruin to the Home of delight and eternity. The angels will take their lives pleasantly saying:

﴿سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“*Salamun ‘Alaykum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world).*”(An-Nahl: 32)

There is no greater patience; that an individual sees fire blazing and he will be hurled inside it by way of preserving his Faith and out of perseverance for it.

Thereafter, a woman came carrying a little child still suckling. When she saw the fire, as if she was hesitant with her baby; the baby said to her, “O mother! Endure you are upon the right.” The baby said that while still a child; Allah made it speak – and He grants speech to all things – as a marvel to keep the woman steadfast upon her Faith. The child’s speech at infancy is a great extraordinary event. The child affirmed that her mother was upon the truth; she patiently got hurled in the fire.

This is a sign of Allah and is proof that as Allah says:

﴿وَيَسَّجِ اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ الشُّوْءُ وَلَا هُمْ يَحْزَنُونَ﴾ (٦١)

“And Allâh will deliver those who are the Muttaqûn (pious) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.” (Az-Zumar: 61)

Just like Maryam bint Imraan - may Allah be pleased with her -, she left her people to a distant place while pregnant with her son, ‘Eesa, whom Allah the Exalted created with a statement, “Be” and he was.

“And the pains of childbirth drove her to the trunk of a date-palm.” (Maryam: 23)

She gave birth to the baby under the date-palm and Allah provided a flowing stream flowing it as well. It was said to her:

“And shake the trunk of date-palm towards you; it will let fall fresh ripe-dates upon you.” (Maryam: 25)

Fresh riped dates falling off the branches of the tree unaffected by the fall on the ground. This is certainly among the signs of Allah; because it is wellknown if the fresh date falls off a person’s hands – just a standing person -, it shatters. But these ones did not shatter even though they fell from the branches of the tree. Additionally, the lady was weak and in labour; she had not delivered. Yet, she would shake the dates from the trunk and they will vibrate. This is also among the signs of Allah because ordinarily, the dates would not shake and fall down except when a very strong person really shakes it from its branches. It was said to her:

﴿فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا....﴾ (٦٢)

“So eat and drink and be glad...” (Maryam: 26)

Then she returned to her people holding him; i.e., the infant. They exclaimed, “O Mary! Indeed you have brought a thing Fariyya (an unheard mighty thing).” (Maryam: 27)

That was because they held that – and the refuge is with Allah – she had been licentious! How could she have had a bay without a husband?!

﴿يَتَأَخَذَتِ هُنَّ مَكَانَ آبُوكِ امْرَأَتَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا﴾ (٢٨)

“O sister (i.e. the like) of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” (Maryam: 28)

That is, your father was not unrighteous; likewise, your mother was not an unchaste woman, she was not an adulteress. Then, how did you come about this? Some indirect words of slander against her; she pointed towards him; i.e., ask him. Bewildered, they retorted,

﴿كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾ (٢٩)

“How can we talk to one who is a child in the cradle?” (Maryam: 29)

They thought she was making a jest of them; and Allah made the infant to speak:

“He (‘Eesa) said: ‘Verily! I am a slave of Allah”

An eloquent expression –

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبَارًا سَفِيًّا ۚ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾ (٣٠-٣٣)

“He (‘Eesa) said: ‘Verily! I am a slave of Allah; He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakat, as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” (Maryam: 30-33)

This infant in cradle gave ten fluent expressions; as eloquent as the best speakers could be. Consider Allah’s Might – the Mighty and Sublime -, He made the infant to speak in the most fluent manner as the intellectuals would. All these point to Allah’s Might. It also contained pronouncements of blamelessness for Maryam – may Allah be pleased with her – from the false accusation that ensued over her being pregnant without a husband.

Likewise the infant in this hadeeth with its mother who was being

hesitant to be flung into the fire; Allah honored her by making the infant speak so that she may be thrown into the fire, remaining upon her Faith. This and other similar stories contain evidence that Allah – free is He from all imperfections and Exalted – by His mercy, saves every believer in his place; and every believer has his place; i.e., a place where he faces destruction but Allah the Exalted would save him due to his piety. An indication of this is His saying: “Stick to Allah while you are in the state of comfort, He will recognize you during your adversity.”

Allah alone grants success.

HADEETH 31:

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ: «اتَّقِي اللَّهَ وَاصْبِرِي» فَقَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ، فَأَتَتْ بَابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى» متفق عليه .

Anas رضي الله عنه reported: The Prophet ﷺ passed by a woman who was crying over a grave and said, “Fear Allah and be patient.” She said, “Away from me! My calamity has not befallen you and you are not aware of it.” The woman was later told that it was the Prophet ﷺ (who had advised her). She came to his door where she found no doorkeeper. She said, “(I am sorry) I did not know you.” Messenger of Allah ﷺ said, “Patience is (becoming) only at the first (stroke) of grief.” [Al-Bukhari and Muslim]

COMMENTARY

The Author - may Allah, the Exalted shower blessings on him - cited the narration from Anas bin Malik - may Allah be pleased with him - that: The Prophet ﷺ passed by a woman beside the grave of

her infant child who passed away. Because of her ardent love for the child, she could not hold back coming to the grave and crying. When the Prophet (ﷺ) saw her, he asked her to be conscious of Allah and be patient.

He (ﷺ) said to her: “Fear Allah and be patient.” She replied, “Away from me! My calamity has not befallen you.” That is to say, Go away from me; you have not been afflicted by the kind of affliction that touched me. This shows that the affliction had greatly distressed her. So, the Prophet (ﷺ) left her.

Later it was said to her: “That is the Messenger of Allah (ﷺ).” She regretted and came to Allah’s Messenger (ﷺ), to his door. The doors have no doormen who would prevent anybody entrance to meet him. She gave him the excuse that, “I did not know you.” The Prophet (ﷺ) then said, “Patience is at the first stroke of grief.”

The patience for which an individual will be rewarded is that which he exercises at the first strike; the first time the affliction comes. This is real patience. As for the patience that comes after that, they may be mere amusement. Essentially, patience is when the individual endures the first time he is afflicted, hoping for the rewards from Allah. It is good for him to say, “*Innaa lillaahi wa innaa ilayhi raaji’oon* (We belong to Allah and to Him is our return); *Allahumma ajirnee fee museebatee wakhlifnee khayran minhaa* (O Allah, reward me in my calamity, and grant me a better replacement).”

There are a number of lessons in this hadeeth:

Firstly: The Prophet’s good character and his invitation to truth and goodness. When he saw the woman crying he exhorted her to be god-conscious and patient. When she retorted that, “Away from me” he did not avenge for himself; he did not beat her neither did he compel her to stand up because he knew her adversity was so severe that she could not restrain herself; she had even – for the same reason – left her home to weep at the grave.

If somebody asks: Is visiting the graveyard not prohibited for women? We will answer that: “Yes, it is forbidden for women; it is in fact among the major sins because the Prophet (ﷺ) “Cursed women who the graves and those who take them as places of worship and lit lamps there.”⁽¹⁾

1 Reported by At-Tirmidhee, the Book of the Prayer, Chapter on What Is Reported

Nevertheless, this woman did not come out for visiting; she came owing to the worries of missing this infant and severe grief. She could not restrain herself from coming, and consequently, the Prophet (ﷺ) excused her and did not force her to go or compel her to return home.

Among the lessons in this Hadeeth is that: An individual could be given the excuse of ignorance; whether ignorance of the rulings of the *Sharee'ah* or condition. This woman told the Prophet (ﷺ), "Away from me!" i.e., go away from me even though he was ordering her good; piety and patience. But she did not know he is Allah's Messenger (ﷺ). Consequently, the Prophet (ﷺ) pardoned her.

Among the lessons also, is that: It is not necessary for the individual placed in-charge of the affairs of the Muslims to take a gatekeeper who would drive people away when they need him. Except a person fears the crowd of people, their distressing him and people's getting busy with something they could be busy with at another time; then there is no blame. Asking for permission before entry is legislated to prevent looking into the apartment and so that the individual could prevent or allow whomever he willed.

Among its lessons: Patience for which the individual will be praised is that during the first stroke and what He gives are His and that everything has its fixed time with him.

Some of the people would be tried; when someone near him dies, he begins to regularly visit his grave and weep there. This contradicts patience; in fact we could say: If you want to benefit the dead, supplicate to Allah (for him) while in the house; you do not the regular visits to the grave which could make the individual to repeatedly bring the dead to mind and not forget. In that case he continues to be distress despite the fact that the best is for the individual to be distracted to forget the adversity as much as possible.

Allah alone grants success

about Building A Mosque over the Grave; no. 320, an-Nasaaee, the Book of Funeral, Chapter on the Seriousness of Lighting Candles on Graves; no. 2043, Aboo Daawood, the Book of Funerals, Chapter on Women's Visiting Graves; no. 3236. This hadeeth was graded Sound by at-Tirmidhee, likewise al-Allaamah Ahmad Shaakir in his annotation on at-Tirmidhee (2/137) and Shaykh al-Albaanee graded it Sound based on corroborating proofs with the exception of the expression, "...and lights". See Irwaa' (3/313).

HADEETH 32

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ اللَّهُ تَعَالَى:
مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ
اِحْتَسَبَهُ إِلَّا الْجَنَّةَ» رواه البخاري .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Allah, the Exalted, says: 'I have no reward other than Jannah for a believing slave of Mine who remains patient for My sake when I take away his beloved one from among the inhabitants of the world.'" [Al-Bukhari]

COMMENTARY

The Prophet (ﷺ) narrated this Hadeeth from Allah, and the scholars – may Allah shower blessings on them – refer to that category of hadeeth as: *al-Hadeeth al-Qudsiy* (the divine hadeeth) because the Messenger (ﷺ) would narrate them attributing them to Allah.

“His beloved”: an individual a person loves and holds dearly and strongly close whether such is his child or brother or uncle or father or mother or friend; if Allah the Mighty and Sublime – takes away such an individual and the person patiently hopes in the reward from Allah, he has no lesser than the Paradise as recompense.

This contains evidence for patience over the passing away of ones beloved from this world, and that Allah the Mighty and Sublime will reward the person if he is patiently hopeful in Allah’s reward and that he’ll be recompensed with the Paradise.

It also contains evidence for the bounty of Allah – free is He from imperfections and Exalted – and His favours on His creatures. The entire dominion is His, Rule is His, yourself and your beloved both belong to Allah – the Mighty and sublime -. Yet, if Allah takes away a person’s beloved and he patiently persevears, he has tremendous rewards

Among the points of benefit in the hadeeth: It points to Allah’s Actions as in his saying, “If I take away his beloved”. Undoubtedly, Allah – free is He from all imperfections and Exalted is He – is a

doer of whatever He likes; it is necessary for us to understand that the entirety of the actions of Allah are good. Evil is never ascribed to Allah. If an evil thing happens, it occurs in what happens and not the action.

For instance, if Allah preordains on a servant something he dislikes; there is no doubt that what an individual loathes is evil with respect to him. However, the evil is in the preordained thing and not Allah's preordainment because Allah only preordains based on great wisdom whether with regards to the one over whom the preordainment is made or the entire creatures. Sometimes, the wisdom may be exclusive for the one on whom the preordainment is made and at other times regarding the entire creatures generally.

If Allah preordains evil on the one over whom the preordainment is made, and he is patient, hoping in Allah's reward, he attains tremendous good therewith. But if Allah preordains evil on him, and he turns to Allah in repentance as a result – because if an individual is ever in opulence he may be oblivious of gratitude to the Benefactor, the Mighty and Sublime, and not turn towards Allah. So when he experiences adversity he remembers and turns towards His Lord – free is He from all imperfections and Exalted – that would have entailed great advantage for him.

As regards others, this preordainment on the individual which distresses him may benefit them. We give an illustration: A man has a house built with mud and Allah sends down heavy and regular rain. The owner of the house will certainly find some distress; yet the people derive general advantage from it. Hence, it becomes an evil for an individual and benefit for others. Even at that, it is only relative to consider it an evil for the man, because it is only evil from an angle and good for him from another perspective. He may learn some lessons therefrom and understand that the only return is to Allah – the Mighty and Sublime. Hence, he would have gained tremendously from it much more than the distress he suffered.

In a nutshell, the author – may Allah shower blessings on him – cited this hadeeth under the Chapter on Patience because it contains great lesson that if the individual is patient over the passing away of his beloved, he has no less reward than the Paradise.

Allah alone grants success.

HADEETH 33

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونِ، فَأَخْبَرَهَا أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ تَعَالَى عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ تَعَالَى رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ فِي الطَّاعُونِ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ. رواه البخاري .

'Aishah ؓ reported: I asked the Messenger of Allah ﷺ about pestilence and he said, "It is a punishment which Allah sends upon whomsoever He wills, but Allah has made it as a mercy to the believers. Anyone who remains in a town which is plagued with pestilence maintaining patience expecting the reward from Allah, and knowing that nothing will befall him other than what Allah has foreordained for him, he would receive a reward of Shaheed." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him - cited among the hadeeths he mentioned on Patience, the hadeeth of Aa'isha - may Allah be pleased with her that: She asked the Messenger of Allah (ﷺ) about epidemic and he told her that epidemic is a punishment Allah - free is He from imperfections - sends upon those He wills among His creatures.

Taa'oon (epidemic): It is said to be a specific disease itself. Others say: It refers to any spreading and extensive sickness cutting across the lands and affecting its people such that people die from it. But whether it is a specific disease itself or any spreading and extensive sickness such as cholera and others, epidemic is punishment from Allah - the Mighty and Sublime.

However, it is favour for the believer if it afflicts his land and he remains in it patiently understanding that nothing will reach him except what Allah has written for him. This is because Allah will write for him, the like of the martyr's reward.

Hence, it occurs in the authentic hadeeth of Abdur-Rahman bin A'waf – may Allah be pleased with him – that Allah's Messenger (ﷺ) said, "If you hear of it in a land, do not go there. But if it breaks out in a land while you are there, do not not run out of it."⁽¹⁾

If an epidemic breaks out in a land we will not go there; because going there constitutes bringing oneself to ruin. But if it breaks out in a land we must not run out of it because no matter how much you try to evade Allah's preordainment after its outbreak such shirking will not avail any benefit. Recall the story Allah told us about those who left their homes in their thousands trying to evade death. Some scholars regarding the meaning of the verse explained that: It occurred in an epidemic infected area and they ran out of it. So Allah ordered that, "You all should die" and then raised them to make it clear to them that there is no fleeing from Allah's preordainment except unto Allah.

So, the hadeeth of Aa'isha – may Allah be pleased with her – contains evidence for the excellence of patience and expectation of Allah's rewards; and that if one strives and exercises patience while in the epidemic infested land and then dies there, Allah will write for him, the like of the reward for the martyr. Life is important to man; thus, an individual may want to flee an area where epidemic breaks out. But if he remains patient there, hopeful of Allah's tremendous recompense, realizing that nothing will afflict him except what Allah has written for him, and then he dies there, the like of the reward of the martyr will be written for him. And that is from the favour of Allah – the Mighty and sublime.

HADEETH 34

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتِيهِ فَصَبَرَ عَوِضْتُ مِنْهُمَا الْجَنَّةَ»

1 Reported by Al-Bukhaari, the Book of Medicine, Chapter on What is Reported About Epidemics; no. 5730.

يُرِيدُ عَيْنَيْهِ. رواه البخاري

Anas ؓ said: I heard the Messenger of Allah ﷺ saying, "Allah, the Glorious and Exalted said: 'When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Jannah.'" [Al-Bukhari]

COMMENTARY

In this hadeeth, the Prophet (ﷺ) reported from his Lord - Blessed is He and Exalted – that He said: **“When I afflict my slave in his two dear things”**: meaning, his two eyes. That is, he becomes blind but endures, Allah will give him the Paradise in return. Because the eyes are dear to every individual so when Allah – free is He from all imperfections – take them and the person exercises patience, Allah will give him the Paradise in return. And the Paradise equals the entire world; in fact the Prophet (ﷺ) said, “The space of the whip of any of you in the Paradise is superior to this world and all it contains.”⁽¹⁾

That is, a meter length in the Paradise is better than this world and its entire content because the things of the hereafter are everlasting; they never fail or end. As for this world, all of it is only transient and short-lived. As such, such a small space in the hereafter is better than the entire world and all that it contains.

You should know that if Allah – free is He from all imperfections – takes away any of the senses of an individual, oftentimes, He replaces with others which ameliorates the distress of his loss of the sense. So, Allah would give a blind strong perception and understanding such that you may even find a blind walking in the markets as if he sees. He would feel the various turns in the stores, the slopes and heights. Some among them would even ride alongside a taxi driver and direct him to take left or right turns until he brings him to the house even though the driver never knew the place. But the blind man would know while he only rode in the car – Allah is free from all imperfections.

If the wisdom of Allah – the Mighty and Sublime - necessitates that one of His creatures loses a sense; the common thing is that Allah

1 Reported by Al-Bukhaari, the Book of Jihad and Advancements, Chapter on Guarding the Fortresses for a day in the cause of Allah; no. 2892.

will substitute it with another sense which will be strong and a strong sensitivity to replace some of what he would miss from the things Allah took from him.

Allah alone grants success.

HADEETH 35

وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ فَقُلْتُ: بَلَى، قَالَ: هَذِهِ الْمَرْأَةُ السَّودَاءُ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ تَعَالَى لِي قَالَ: «إِنْ شِئْتَ صَبَرْتُ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ تَعَالَى أَنْ يُعَافِيكَ» فَقَالَتْ: أَصْبِرْ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا. مَتَّفَقٌ عَلَيْهِ .

'Ata' bin Abu Rabah reported: Ibn 'Abbas رضي الله عنه asked him whether he would like that he should show him a woman who is from the people Jannah . When he replied that he certainly would, he said, "This black woman, who came to the Prophet ﷺ and said, 'I suffer from epilepsy and during fits my body is exposed, so make supplication to Allah for me.' He ﷺ replied, 'If you wish you endure it patiently and you be rewarded with Jannah , or if you wish, I shall make supplication to Allah to cure you?' She said, 'I shall endure it.' Then she added: 'But my body is exposed, so pray to Allah that it may not happen.' He (Prophet ﷺ) then supplicated for her." [Al-Bukhari and Muslim]

COMMENTARY

Concerning his saying, "Should I not show you a woman among the people of the Paradise": He asked to show him a woman among the people of the Paradise. The people of the Paradise have two categories; those for whom we affirm the Paradise by their attributes, and those we specifically affirm.

1.- As for those we guarantee the Paradise based on their attributes;

those are the believers. We affirm that they will enter the Paradise as Allah the Exalted said regarding the Paradise:

“Prepared for the pious.” (Al-Imran: 133).

He also said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۖ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّتٌ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾ (٨)

“Verily those who believe (in the oneness of Allah and in the Messenger) and do righteous deeds, they are the best of the creatures; their reward with their Lord is ‘Adn (Paradise) underneath which rivers flow. They will abide therein forever.” (Al-Bayyinah: 7-8).

So, we affirm that every pious and true believer carrying out good deeds is among the people of the Paradise. However, we do not say it is so-and-so since we do not know what he will end upon. Likewise, we know not whether his secrets are like his open; for that reason, we will not guarantee him specifically. But if an individual mentioned to be pious dies, we would say: “We hope he will among the people of the Paradise; but we do not affirm that he is among the people of Paradise.”

2- Another category we specifically guarantee the Paradise. They are those assured of admittance in the Paradise by the Prophet (ﷺ) such as the Ten Guaranteed Paradise: AbuBakr, Umar, Uthmaan, ‘Aliyy, Sa’eed bin Zayd, Sa’d bin Abee Waqqaas, Abdur-Rahman bin ‘Awf, Talha bin Ubaydillah, Abu Ubaydah ‘Aamir al-Jarraah and Zubayr bin al-Awwaam – may Allah be pleased them all.

And like Thaabit bin Qays bin Shammaas and such as Sa’d bin Mu’aadh, Abdullah bin Salaam, Bilaal bin Rabaah and others – may Allah be pleased with them – among those the Messenger (ﷺ) specifically mentioned. We specifically affirm them too. We would say: We affirm that Abu Bakr is in the Paradise, we affirm that Umar is in the Paradise, we testify that Uthman is in the Paradise and we guarantee that Aliyy is in the Paradise and so on.

A similar case is this woman’s. Ibn Abbass said to his student,

Ataa bin Abee Rabaah: "Should I not show you a woman among the people of the Paradise?" I said, "Yes". He said, "This black woman."

The black woman used not be given attention in the community; she used to have fits and become exposed. So she told the Prophet (ﷺ) to supplicate Allah for her. He asked her, "If you wish, I shall supplicate to Allah for you. But if you choose, you could be patient and have the Paradise." She then said, "I shall endure" despite being pained and distressed due to the fits. She chose to patiently endure in order to be recompensed with the Paradise. She still asked, "O Messenger of Allah, but my body gets exposed; pray to Allah that I should not be exposed." The Prophet (ﷺ) supplicated to Allah that she should not be exposed again. Hence, she would have the fit and not get exposed.

Fits – we ask Allah's refuge from it – has two forms:

1. Fit resulting from cramping of the nerves: this is a bodily illness which could be treated by the medical doctors through prescription of drugs to either reduce or completely cure it.

2- Another form caused by the devils and jinns. The jinn would attack the human, knock him down and possess him. It would hurl him on the ground, make him become unconscious due to the severity of the throws and the victim would not know. The devils or jinns may make the victim's mind obscure and begin to speak on his tongue. The listening person would think the speech comes from the victim but it is actually the jinn's. So you would find contradictions in his speeches; it would not be in the manner he speaks ordinarily. It would be different due to the speech of the jinn.

This form of fits – we ask Allah to protect us and you against it and other sicknesses –, its cure lies in the readings of the people of knowledge and piety; they will recite to the victim. Sometimes, the jinn will speak to them; it would explain why it possessed the victim and at other times, it may not speak at all.

Human possession by jinns is established according to the Qur'an, the Sunnah and reality.

In the Qur'an, Allah – free is He from all imperfections – said:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

“Those who eat Riba (usury) will not stand (on the day of resurrection) except like the standing of a person beaten by Shaytaan leading him to insanity.” (Al-Baqarah: 275).

This is proof that the devil beat people leading them to insanity which constitutes Fits.

And in the Sunnah: Imam Ahmad narrated in his *Musnad* that: “During one of his journeys, the Prophet (ﷺ) passed near a woman who had a child who has fits. She brought him to the Prophet (ﷺ) who spoke to it and the jinn left, and the mother of the child gave a gift to the Messenger (ﷺ) for that.”⁽¹⁾

Similarly, the people of knowledge do speak to jinns in a possessed and talk to him such as Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him. Ibn al-Qayyim – one of the students of Shaykh al-Islam – mentioned that a possessed man was brought before Shaykh al-Islam and he began to make readings on him and saying to him, “Fear Allah! Go away!” It was a female jinn. She said, “I want this man; I love him!” Shaykh al-Islam said, “But he doesn’t want you, go away!” She replied, “I want to make hajj in him.” He answered, “He does not want you to make hajj in him; leave!” But she refused.

He continued to read on her while seriously beating the legs until the Shaykh’s hand pained him due to the severity of the beating. Thereupon, the female jinn said, “I will leave, out of honor for the Shaykh.” But he retorted, “Do not leave out of hoor for me; leave in obedience to Allah and His Messenger!” He continued to prevail on her until she left.

After she had left, the man woke up and asked, “What brought me before the Shaykh?” They exclaimed, “*Subhanallah!* Didn’t you feel the beating he has been inflicting on you despite its severity?!” He answered that he did not feel the beating; nothing. There are numerous other examples.

This form of Fit has means of its prevention and cure; two categories:

1. Preventing it: Through the individual’s sticking to the approved words of remembrance of Allah for the mornings and evenings. They are wellknown in the books of the people of knowledge. Among them is: *Aayat al-Kursiyy*; whoever reads it in a night, a

1 Reported by Imaam Ahmad in *Musnad* (4/ 170, 171, 172) and Al-Albaanee authenticated its chain of transmission in his annotations on *al-Mishkaah*; no. 5922.

guard will continue to be with him from Allah and no devil will come near him till he wakes up. Likewise Soorat al-Ikhlās, al-Falaq and an-Naas, and other narrations reported from the Prophet (ﷺ). The individual should stick to reciting them morning and evenings; they are from the means of seeking protection against the evil of the devils.

2. As for cure: if it possesses an individual, verses of the Qur'an containing threat and warnings, reminders and asking refuge with Allah – the Mighty and Sublime – should be read to him until it goes away.

The point of reference in this hadeeth is the Prophet's statement to this woman, "If you choose to endure it patiently you will be rewarded with the Paradise" and she said, "I will endure." This contains excellence of patience, and that it is a means of getting admitted into the Paradise.

Allah alone grants success.

HADEETH 36

وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي
أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ
عَلَيْهِمْ، ضَرْبَهُ قَوْمُهُ فَأَذَمُّهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، يَقُولُ: «اللَّهُمَّ
اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» متفق عليه .

'Abdullah bin Mas'ud ؓ reported: I can still recall as if I am seeing the Messenger of Allah ﷺ resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know." [Al-Bukhari and Muslim]

COMMENTARY

In this hadeeth, the Prophet (ﷺ) related one of what happens to

the Prophets – peace and blessings be upon them -. The Prophets are charged with conveying the message because they measure up as He the Exalted said:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

“Allah knows best with whom to place His message.” (Al-An’aam: 124).

They meet its standards in terms of receiving, inviting, disseminating the message, ordering righteousness, prohibiting evil, and enduring its difficulties. The Messengers ﷺ would be harmed through speech and action; perhaps they may even be killed. Allah explained that in His Book when He said:

“Verily (many) messengers were denied before you (O Muhammad) but with patience they bore the denial, and they were hurt till our help reached them, and none can alter the words (decision) of Allah. Surely there has reached you the information about the messengers (before you) if their aversion is hard for you, then if you were able to seek a tunnel in the earth or a ladder to the sky so that you may bring them a sign...”

That is, if you are capable; then do it.

“...and had Allah willed, He could have gathered them together (all) on guidance.”

However, some wisdom necessitates that you are belied so that the truth may be manifest away from falsehood after disputes and arguments.

“...so be not you one of those who are the ignorant.” (Al-An’aam: 34 and 35).

Our Prophet (ﷺ) narrated about one of the Prophets that his people beat him while belying him until he bled on his face. He began to wipe off the blood from his face and saying, “O Allah! Forgive my people, because they certainly do not know.” This is certainly the peak of patience.

When an individual is beaten over worldly affairs, he flames up with rage and seeks revenge. As for this Prophet – peace be upon him – he is inviting to the path of Allah and he has no wages to receive for his work. Yet, they would beat him till his face bled and he would wipe

his face and say: “O Allah! Forgive my people because they certainly do not know.”

The Prophet (ﷺ) has not merely narrated this for play or pastime; he rather told us the narration for us to learn lessons from it as Allah – free is He from all imperfections – said:

﴿لَقَدْ كُنَّا فِي فَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ﴾

“Indeed in their stories, is a lesson for men of understanding.”

(Yoosuf: 111).

The lesson therefrom is that we should be patient over the distresses of speech or action we are meted in the cause of Allah. We should take after the saying,

Are you other than a finger caused to bleed?

And what you have met is in the cause of Allah?!⁽¹⁾

We should endure whatever distresses us from the criticisms we hear or are brought to us because of our inviting to Allah’s path. We should rather consider it an upliftment for us in our status and expiation for our sins. Perhaps in our invitations to Allah we had fallen short in our sincerity or the way of calling and approach such that the disquieting things we hear are expiations for them. Man is ever erring; his actions are never perfect – except as Allah wills -. So, when he is tried and distressed in the cause of inviting to Allah that forms aspects of perfecting his invitation and raising his status and rank.

So, he should be patient and hopeful of Allah’s recompense and never turn his backs; he should not say, “Afterall I am not obliged; I am facing distress. I have tired out. In fact the obligatory thing is to be patient, afterall, the world is only transient. Just a few days and then it ends. So be patient until Allah brings about His affair.

Abdullah bin Mas’ud’s statement – may Allah be pleased with him - that, “As if I am seeing the Prophet (ﷺ) relating (the story) to us”: is proof that a narrator or an informant can mention something to indicate his grasp of the information or narration. This is a wellknown

1 The Prophet (ﷺ) said it when his finger bled during a campaign. Reported by al-Bukhaaree, the Book of Jihad, Chapter on Whoever is Afflicted or Criticised in the Cause of Allah; no. 2802; and Muslim in Book of Jihad and Advancements, Chapter on The Harms the Prophet (ﷺ) Met From Polytheists and Hypocrites; no. 1796.

matter among the people; he said, “As if I am looking at so-and-so saying such-and-such to us.” That is to say; “As if I can see him now, hearing his words.”

When a person employs such an approach to affirm what he is narrating, he has predecessors in the pious early Muslims – may Allah be pleased with them all.

Allah alone grants success.

HADEETH 37 & 38

وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ» متفقٌ عليه. وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تُوعَكُ وَعَكًا شَدِيدًا قَالَ: «أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» قُلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: «أَجَلْ ذَلِكَ كَذَلِكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى؛ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ، وَحُطَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجَرَةُ وَرَفَقَهَا» متفقٌ عليه .

Abu Sa'id and Abu Hurairah رضي الله عنهما reported that the Prophet ﷺ said, “Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience.”

[Al-Bukhari and Muslim]

Ibn Mas'ud رضي الله عنه reported: I visited the Prophet ﷺ when he was suffering fever. I said, “You seem to be suffering greatly, O Messenger of Allah.” The Prophet ﷺ replied, “Yes, I suffer as much as two persons.” I said, “Is that because you have a double reward?” He replied that was so and then said, “No Muslim is afflicted by a harm, be it the pricking of a thorn or something

more (painful than that), but Allah thereby causes his sins to fall away just as a tree sheds its leaves.” [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths: the hadeeth of Abu Sa'eed, and Abu Hurayrah and Ibn Mas'ood - may Allah be pleased with them - both have evidence that the individual is pardoned his sins through the grief, hardship and sorrow and similar other things that afflict him. That is among the favours of Allah - free is He from all imperfections and Exalted is He -; He would try His servants with afflictions which will be expiation for his sins and a way of wiping off his shortcomings.

In this world, man cannot ever be happy; he is rather happy one day and sad on another day. One day he'll get a particular thing and another day it will not reach him. He is afflicted by trials in his soul and hardships in his body. Similar he would have adversities in his community, trials in his family; the afflictions of man are uncountable. Nevertheless, the entire affairs of the believer is good; if he is afflicted with hardship he exercises patience and it is better for him, and if joy reaches him, he is thankful and so it is better for him.

So, if an affliction reaches you, do not think that the grief or pain even it were a thorn that pricks you; do not think it is just useless. You will be recompensed with something better than it; your sins will fall off as the leaves fall off the trees; and that is from Allah's bounties. So if the individual has more patience and hope in Allah's rewards; i.e., expecting tremendous bounties, then he has rewards therefrom.

Hence, afflictions have two aspects:

1. Sometimes when it afflicts an individual, he recalls the rewards and hopes to be rewarded by Allah for enduring; he reaps two forms of rewards: expiation of sins and increased good deeds.
2. And at other times, he would be oblivious of this and he becomes worried; he becomes restless or the like. So he would be unmindful of the recompense for patience from Allah but the worry and restlessness would be atonement for his sins. Hence, in any case he profits in the affliction that reached him.

He may also gain atonement for sins and sins's fall-off without attaining the rewards because he had not intended that at all and was not patient and expectant of Allah's reward. He may also have two things: expiation of sins and attainment of rewards from Allah – the Mighty and Sublime – as explained earlier.

Thus, whenever an individual is afflicted – even by a thorn prick -, he should remember to hope in the recompense from Allah over the trial so that he would be rewarded for it together with getting expiation for sins. This is among Allah's favours, His benevolence and compassion considering His trying the believer and then rewarding him over the affliction o expiating his sins for him.

So, all praise and gratitude belong to Allah, the Lord of all that exists.

HADEETH 39

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ»: رواه البخاري. وَضَبَطُوا «يُصِبْ»: بِفَتْحِ الصَّادِ وَكَسْرِهَا.

Abu Hurairah رضي الله عنه reported that the Messenger of Allah said, "He whom Allah intends good, He makes him to suffer from some affliction." [Al-Bukhari]

COMMENTARY

His saying, *yu-sab* (as it occurs in the Arabic text) could be read also as *yusib* and they are both correct.

As for *yusib minhu*; meaning that: Allah preordains the afflictions on him by way of trying him whether he will be patient or not. However, *yusab minhu* is more entailing, i.e., he will be tried by Allah and from others too.

Nevertheless, the general sense in this hadeeth is restricted by other narrations which indicate that the meaning is that: Whoever

for whom Allah wants any good and is patient and hopeful of reward; Allah will afflict him to test him. But if he is not patient, the individual may be tried with many afflictions which would not even contain any good, and Allah has not intended any good for him.

The disbelievers are given several afflictions having no benefit in it (for them); yet, they will remain upon their disbelief and die upon it. For those – undoubtedly – Allah has not intended good for them.

However, the meaning is that: For whomever Allah intends good and tries with affliction and he is patient over the trial, then that is among the bounties for him. It had been explained that Allah uses the afflictions to expiate sins and wipe off shortcomings. And it is wellknown that atonement of sins and shortcomings are – no doubts – good for the individual. The worst is that those afflictions are worldly; they will gradually diminish and pass away as the days go by; but the punishment of the hereafter is everlasting – we ask for Allah's protection -.

So if Allah expiates your sins through these afflictions, then that is good for you.

HADEETH 40

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لُضْرٍ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَأَعِلاً فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي» متفق عليه.

Anas ؓ reported that the Messenger of Allah ﷺ said, "Let not one of you wish for death because of a misfortune which befalls him. If he cannot help doing so, he should say, 'O Allah, keep me alive as long as You know that life is better for me, and make me die when death is better for me.'" [Al-Bukhari and Muslim]

COMMENTARY

The hadeeth contains the Prophet's prohibiting an individual from wishing to die just because an affliction reaches him. A person may be distressed and find it hard to bear and so, he gets tired and wishes to die. He may say, "O Allah! Take my life" whether he utters that on

his tongue or in his heart. So, the Prophet (ﷺ) prohibited that; he said, “Let not one of you wish for death because of a misfortune which befalls him.” That may in fact be good for him.

But if you have an affliction you should rather say, “O Allah! Grant me patience over it” so that Allah helps you and you are able to exercise patience. And that becomes better for you. As for wishing for death; perhaps death is bad for you, it does not guarantee you respite. Not everyone that dies gets relief (from the troubles of life).

A poet said:

The dead is not the one who dies and rests

The dead is rather the death of the living.

An individual may die and begin to face severe torment – and the refuge is with Allah -, the punishment of the grave. If he had remained in the world, perhaps he would be admonished to repent and he would respond and turn to Allah in repentance and that is tremendous good for him. So if an affliction touches you, do not wish to die. If the Prophet ﷺ prohibited wishing for death because of an affliction that reaches him, how about the one who kills himself because of an adversity as we find some reckless individuals do. When an adversity visits them, they hang themselves or stab themselves or even take poisons or the like. Those would only transit from one difficulty to more severe punishments. So they would not have gotten any respite; they have only – and the refuge is with Allah – they would have only passed from one affliction to a more serious one.

Whoever commits suicide will be punished with the means by which he committed the suicide in the Hell Fire forever in eternity as is reported from the Prophet (ﷺ).⁽¹⁾ If he killed himself with a piece of iron – cutlass, knife, nail or similar other thing –, on the Day of Resurrection, he will stab himself with the same material with which he killed himself in the Fire.

If he killed himself by taking poison he will continue to sip it in the Hell Fire. And if he had committed the suicide by hurling himself down a mountain; a mountain will be brought up for him in the Fire from where he will repeatedly fall down for eternity. Hence, I say: If the Prophet ﷺ prohibits wishing for death because of an affliction that reaches the individual, then that he kills himself, trying to go before

¹ Its reference had preceded.

Allah in his own case, is certainly more greivous – we ask Allah for wellbeing.

However, when the Messenger (ﷺ) forbids a thing he would mention its alternative if such alternative occurs as is the style of the Qur'an: Allah – free is He from all imperfections - says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا﴾

“O you who believe! Say not (to the Messenger) *Raaina* (be careful) but say ‘*Unzurna*’ (make us understand)...” (Al-Baqarah: 104)

After prohibiting the expression, “*Raaina*” (be careful), Allah gave its lawful alternative; He said: “...but say ‘*Unzurna*’ (make us understand).”

A good date was brought to the Prophet ﷺ which he wondered and asked, “What is this?!” “Are all the dates of Khaybar like this?” They replied, “No, O the Messenger of Allah; we purchase a *Saa* of this with two *Saas* (from other types), and two *Saas* with three.” Thereupon, Allah’s Messenger (ﷺ) said, “Don’t do so, sell the combined dates, then you may buy the nice dates with the Dirhams.”⁽¹⁾ That is, the good dates. After prohibiting him from doing that, he explained the correct thing to him.

Likewise here, he said: “Let no one of you wish for death because of a misfortune which befalls him. If he can not help doing so, he should say: ‘O Allah, keep me alive as long as You know that living is better for me, and make me die when death is better for me.’”

He has opened a door for you, a safe passageway. That is for the reason that, wishing for death indicates a person’s restlessness and impatience regarding Allah’s preordainment. But this supplication: “*Allahumma Ahyeenee maa kaanat al-hayaat khayran lee; wa tawaffanee idhaa ‘alimta al-wafaat khayran lee* (O Allah! Keep me alive as long as You know that living is better for me, and make me die when death is better for me).” In it, the individual hands his affairs to Allah since he knows not the Unseen. So he entrusts the matter to its Knower – the Mighty and Sublime: “O Allah, keep me alive as

1 Reported by Al-Bukhaari, the Book of Business Transactions, Chapter on if an individual wants to buy some dates with better dates; no. 2201 and 2202, and Muslim in the Book of Irrigation, Chapter on Buying Food with its Kind; no. 1593.

long as You know that living is better for me, and make me die when death is better for me.”

Longing for death is hastiness on the part of the individual that Allah should take his life; it may preclude him tremendous blessings. It may debar him from repentance and increased good deeds. Hence it occurs in a hadeeth that, “No one dies except that he regrets. If he was righteous, he would regret not having done more, but if he was wicked, he would regret not having repented.”⁽¹⁾ That is to say; he would have asked for pardon for his sins.

If someone asks: “How will he say: ‘O Allah keep me alive as long as you know that living is better for me, and make me die when death is better for me?’” We answer that: Rightly, for the reason that Allah knows what will happen. As for man, he knows not as Allah the Exalted said,

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

“Say: no one in the heavens and the earth knows the unseen except Allah.” (An-Naml: 65).

“No person knows what he will earn tomorrow and no person knows in what land he will die.” (Luqmaan: 34).

So you really don’t know whether living is better for you; and death may be better for you. Consequently, it is necessary when an individual prays for a person to have longlife to specify and say: “May Allah elongate your life upon His obedience” so that there is advantage in his living long.

If an individual says: But Maryam the daughter of ‘Imraan had wished for death when she said, “Would that I had died before this, and had been forgotten and out of sight” (Maryam: 23). Why did she do something that is forbidden?

The response to that is we say:

Firstly: We must understand that if the legislations of those before us contradict something in our own Sharee’ah, such legislations

1 Reported by At-Tirmidhee, the Book on Asceticism, Chapter (59); no. 2403, and al-Bagawee in Sharh as-Sunnah no. 4309. Al-Arnaoot said, “It has Yahya bin Ubaydillah, who is Ibn Abdullah bin Mawhab Al-Madanee in its chain. And he is an abandoned reporter. The hadeeth is in Daee’ al- Jaami’ (5148).

cannot be accepted because our Sharee'ah abrogates every legislation that precedes it.

Secondly: Maryam did not wish for death; she only wished that she had died before the incident even if she remained for a thousand years. It was more important for her that she passed away without trials. A similar thing was what Yoosuf عليه السلام said, *“Cause me to die as a Muslim and join me with the righteous.”* (Yoosuf: 101).

It does not mean asking Allah to take his life; he rather asked that Allah should make him die upon Islam, and there is no blame in that. For example; one could say: “O Allah! Make me die upon Islam, upon Faith and upon declaring Your oneness and sincerity.” Or “Make me die while You are pleased with me” and the like.

So it is important to understand the difference between a person's wishing to die owing to some adversity that reaches him and the individual asking to die upon particular trait Allah – the Mighty and Sublime – is pleased with.

The first is what the Messenger ﷺ has prohibited.⁽¹⁾

The second is allowed.

The Prophet ﷺ prohibited wishing for death because of adversity for the reason that whoever longs for death due to difficulty that touches him is only being impatient. The incumbent thing for the individual is to be patient over afflictions and be hopeful of reward from Allah – the Mighty and Sublime. The difficulty or grief or worry or illness that afflicts you all expiate for your sins. If you hope in the rewards, it is increment in your rank. The harm, sickness and other things that afflict man are not everlasting; they end. So when they end when you would have been accruing rewards from Allah – the Mighty and Sublime -, they also atone for your sins then that is good for you as is authentically reported from the Prophet ﷺ that he said, “The affairs of the believer are astonishing! His entire affairs are good, and that is not for anyone except the believer. If difficulty touches him, he is patient and that is good for him. But if fortune reaches him, he is grateful and that is good for him.”⁽²⁾

In any case, the believer is upon good during adversity or prosperity.

1 Its reference had preceded.

2 Its reference had preceded.

HADEETH 41

وَعَنْ أَبِي عَبْدِ اللَّهِ حَبَّابِ بْنِ الْأَرْتِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو لَنَا؟ فَقَالَ: قَدْ كَانَ مِنْ قَبْلِكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهَا، ثُمَّ يُؤْتَى بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ، وَيُمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، مَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكَّابُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ وَالذَّبَّ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ» رواه البخاري .

Khabbab bin Al-Aratt رَضِيَ اللَّهُ عَنْهُ reported: We complained to the Messenger of Allah ﷺ regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?" He ﷺ replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San'a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry." [Al-Bukhari]

COMMENTARY

The hadeeth of Abu Abdillah, Khabbab bin Al-Aratt - may Allah be pleased with him - relates the harms suffered by the Muslims in the hands of the Quraysh in Makkah, and so they came to the Prophet (ﷺ) to complain: "while he was lying under the shade of the Ka'bah,

having made a pillow of his cloak.” The Prophet ﷺ then explained that some among those before us witnessed worst treatment than those. A pit may be dug and one amongst them will be hurled inside it; and then they would bring a blade to saw him from the centre of his head and severed. His skin may even be peeled off his bones with an iron comb.

Then he ﷺ swore that Allah will bring this affair to perfection; i.e., He will bring the message of Islam conveyed by the Messenger (ﷺ) to completion such that a rider would travel from San’a to Hadramaut not fearing anything except Allah and then the wold over his herd but you are in haste. That is to say, be patient and wait for the wayout from Allah; Allah shall bring this matter to perfection. And the matter has happened as the Prophet – ﷺ – swore will happen.

So, the hadeeth contains one of the signs of Allah since the matter occurred conforming to what the Prophet (ﷺ) had told. It also involves a proof of Messenger of the Prophet (ﷺ) considering the fact that Allah affirmed what he told as He said:

﴿لَٰكِنَ ٱللَّهُ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِۦ ٱلْمَلٰٓئِكَةُ يَشْهَدُونَ وَكَفَىٰ بِٱللَّهِ

شَهِيدًا ﴿٣١﴾

“But Allah bears witness to that which He has sent down (the Qur’an) to you (O Muhammad – ﷺ); He has sent it down with His Knowledge and the angels bear witness, and Allaah is all sufficient as a witness.” (An-Nisaa: 166).

It also contains evidence that patience is mandatory regarding the afflictions from the enemies of the Muslims; and when the individual exercises patiences he achieves! So it is incumbent that one faces the harms from non-Muslims with patience and hope for Allah’s rewards and expectation of wayout. He should not think that the matter will end just quickly or easily. Allah – the Mighty and Sublime – has tried the believers with the disbelievers; they would harm them and may even kill them as the Jews killed the Prophets who are evn far greater than the callers and the generality of the Muslims.

Consequently, he should be patient and await wayout and not get tired or bored. He should remain firm like the rock; and the end is for the pious, and Allah is with the patient. If he is patient and persevering,

following the path leading to his goals – but without confusion, tension and unrest -, through well planned steps: the enemies of the Muslims – the hypocrites and the disbelievers follow well established and planned steps to attain their goals.

As for those frail, rash and unnecessarily emotional who create confusion and unrests, tremendous benefits may elude them. They may even swerve and destroy all that they had built if at all they had built anything. But for the believer, he would be patient and gradual, working gradually and establishing himself planning and following well thoughtout steps to extirpate the enemies of Allah, the hypocrites and the disbelievers and not creating any opportunity for them since they always ever set traps for the righteous people. They ever desire to provoke them so that if any of them does anything, they grab him and say, “This is what we want” and lots of evils will happen thereof.

Allah’s Messenger (ﷺ) exhorted his companions to be patient; those before you – and you are more duty bound to be more patient – were treated in such-and-such manner and they remained patient. So you, O followers of Muhammad, are a nation of patience and goodness. Be patient until Allah will bring His affair: And the good end is guaranteed for the pious.

So, you must not be silent in the face of evil; but you should follow plans and strategies with good manners and be hopeful of wayout from Allah. Do not be tired; the road is long – especially if you are just at the beginning of the trials -, those who bring them will try their utmost to reach the peak of their ambitions. You should cut it off; be more determined than them and more strategic in your approaches. The enemies certainly plot but Allah plots too and He is the best of plotters.

Allah alone grants success.

HADEETH 42

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَثَّرَ رَسُولُ اللَّهِ ﷺ نَاسًا فِي الْقِسْمَةِ، فَأَعْطَى الْأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الْإِبِلِ، وَأَعْطَى عُيَيْنَةَ بْنَ حِصْنٍ مِثْلَ ذَلِكَ، وَأَعْطَى نَاسًا مِنْ أَشْرَافِ الْعَرَبِ وَآثَرَهُمْ

يَوْمَئِذٍ فِي الْقِسْمَةِ. فَقَالَ رَجُلٌ: وَاللَّهِ! إِنَّ هَذِهِ قِسْمَةٌ مَا عُدِلَ فِيهَا، وَمَا أُريدَ فِيهَا وَجْهَ اللَّهِ، فَقُلْتُ: وَاللَّهِ! لِأَخْبِرَنَّ رَسُولَ اللَّهِ ﷺ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ: فَتَغَيَّرَ وَجْهُهُ حَتَّى كَانَ كَالصَّرْفِ. ثُمَّ قَالَ: «فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ؟» ثُمَّ قَالَ: يَرْحَمُ اللَّهُ مُوسَى قَدْ أُوزِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ». فَقُلْتُ: لَا جَرَمَ لَا أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثًا. متفقٌ عَلَيْهِ .

Ibn Mas'ud ؓ reported: After the battle of Hunain, Messenger of Allah ﷺ favoured some people in the distribution of spoils (for consolation). He gave Al-Aqra' bin Habis and 'Uyainah bin Hisn a hundred camels each and showed favour also to some more honourable persons among the Arabs. Someone said: "This division is not based on justice and it was not intended to win the Pleasure of Allah." I said to myself: "By Allah! I will inform Messenger of Allah ﷺ of this." I went to him and informed him. His face became red and he said, "Who will do justice if Allah and His Messenger do not?" Then he said, "May Allah have mercy on (Prophet) Musa (Moses); he was caused more distress than this but he remained patient." Having heard this I said to myself: "I shall never convey anything of this kind to him in future."

[Al-Bukhari and Muslim]

COMMENTARY

This hadeeth was cited by the author - may Allah shower blessings on him - from Abdullah bin Mas'ood - may Allah be pleased with him -, that: "After the Battle of Hunain": that was the Battle of Taaif which took place after the Triumph over Makkah, the Messenger (ﷺ) fought them and got tremendous spoils from them like camels, sheep, Dirham and Dinar [money]. Then the Prophet (ﷺ) camped at Ji'raanah, a place towards the end of the Sanctified regions in the direction of Taaif.

He camped there and began to distribute the spoils. He gave those who only still had leanings towards Islam; i.e., the elders of the tribes, he gave them by way of drawing their hearts towards Islam. So he gave them great shares such that some among them even had as much as a

hundred camels.

A man among the people then said: “By Allah! This sharing was not fair nor is Allah’s Face intended by it” – we ask for refuge with Allah -. He said that in a distribution that was done by the Messenger of Allah (ﷺ)! But love of this world and the devil may lead an individual into ruin – we ask Allah for wellbeing. This statement is one of disbelief; to ascribe Allah and His Messenger to injustice; and that the Prophet (ﷺ) did not intend Allah’s Face by it.

Undoubtedly, the Prophet (ﷺ) intended Allah’s Face with the distribution; he wanted to further attract the elders of the tribes to Islam in order to further strengthen Islam. When the leaders of the communities have strong leanings towards Islam, and their Faith becomes strong, extra advantages will be gained and their people and relatives will then follow them and Islam will get stronger therewith. But ignorance brings its victim to perdition.

When Abdullah bin Mas’ood – may Allah be pleased with him – heard that been said about Allah’s Messenger (ﷺ), he informed the Prophet (ﷺ) about it. He reported it to him. He told him this man had said such-and-such and the Messenger’s countenance changed radically, like the gold – in its drastic change and yellow colour -; and then he said:

“Who will do justice if Allah and His Messenger do not.” The Messenger (ﷺ) spoke the truth! If Allah’s sharing is not fair, and the sharing of His Messenger is not fair; so who will be fair?! Then he said, “May Allah have mercy on Moosa; he was caused more distress than this but he remained patient.”

The point of reference from the hadeeth is this expression; that the Prophet – peace and blessings be upon them – would be tested and they would exercise patience. This is our own Prophet (ﷺ); he was told that statement after eight years of his migration. That is to say; it was not at the beginning of the call’ it was after Allah had established him; after his truthfulness was wellknown, after Allah manifested the signs of the Messenger in the distant regions and in themselves. Yet, it was said that the sharing was not fair and he did not intend Allah’s Face with it!

If this is a statement from a man amongst the companions of the Prophet (ﷺ) to the Prophet (ﷺ), then don’t be surprised that the

people may say to one of the scholars that, “this scholar has such-and-such”, describing his deficiencies. The devil exhort those individuals to attack the person of the scholars because once they are abused and their statements become bereft of importance before the people there will be no one left to guide the people upon Allah’s Book.

Who will guide them upon Allah’s Book if they already do not trust the statements of the scholars? Definitely the devil and his party! Consequently, backbiting the scholars is far greivous than backbiting other than the scholars because backbiting any other person is just backbiting of an individual. If it brings any harm, it is restricted to the slanderer and the person against whom the slander was made.

As for backbiting the scholars, it harms Islam since the scholars are the bearers of the banner of Islam; if dependence becomes lost in their statements, the banner of Islam will fall and that will spell great hardship for the people.

If the flesh of people becomes like the flesh of the animal that falls dead, the flesh of the scholars are like the poisoned flesh of an animal that suddenly falls dead owing to its great evil. So, do not be surprised when you find someone abusing the scholars!

Here was the Messenger (ﷺ) who was addressed as described above. So be patient and hopeful of rewards from Allah – the Mighty and Sublime, and be certain that the good end is for the pious. As long as the individual has god-consciousness and is upon guidance from Allah – the Mighty and Sublime -, the good end will be his.

Likewise, some of the people would have friends, associates who would only err once and he begins to abuse, curse and revile him – and the refuge is with Allah – regarding just an error. The one being abused should be patient; he should realize that the Prophets were cursed, abused and belied; they called them mad men, that they were mere poets, sorcerers, magicians:

﴿فَصَبِّرُوا عَلَى مَا كَذَّبُوا وَأَوْدُوا حَتَّىٰ أَنفَعَهُمْ نَصْرًا﴾ (34)

“But with patience they bore the denial, and they were hurt till Our Help reached them.” (An’am: 34)

That is what Allah said – Exalted is He.

So, this hadeeth contains: Evidence that the ruler could give gifts to

whomever he thinks giving will bring advantage; even if he gives such an individual much more than others in as much as he sees advantage in that for Islam, not personal benefits such as giving those who love him and denying others. But if he sees that giving will bring some advantages to Islam and he even gives extra, he has that right. He is after all the ruler who will be asked before Allah; it is not right for anyone to oppose him. Whoever opposes him has wronged his own soul.

It also contains: the fact that the Prophet (ﷺ) regards the past Messengers; hence, he said, “Moosa was certainly harmed much more than this and he endured patiently.” Allah the Exalted says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

“Indeed in their stories is a lesson for men of understanding.”
(Yoosuf: 111)

He also says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

“They are those whom Allah had guided. So follow their guidance.” (Al An'am: 90).

Hence, Allah commanded His Prophet (ﷺ) to follow the guidance of the prophets before him.

Consequently, it is incumbent on us to follow the Prophets – peace and blessings be upon them all – with regards to patience in the face of difficulties and to be hopeful of the rewards from Allah. We must understand that patience and hoping in His rewards will raise our ranks and expiate our sins.

Allah alone grants success.

HADEETH 43

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَفِّيَ بِهِ يَوْمَ الْقِيَامَةِ».

Anas ؓ reported that the Messenger of Allah ﷺ said, "When Allah intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection."
[At-Tirmidhi]

COMMENTARY

All matters are in the Hands of Allah, the Mighty and Sublime. He the Exalted said regarding Himself:

"Doer of whatsoever He intends [or wills]." (Hood: 107)

He also says:

"Verily Allah does what he wills." (Al-Hajj: 18).

Therefore all things are in the Hands of Allah.

Man is never free from mistakes, sins and deficiency in implementing obligations. If Allah wants good for His servant, He quickens his punishment in this world either through his wealth or family or life or one of his associates because difficulties atone for sins. So if the punishment is quickened and Allah expiates the sins of the servant therewith, it means he'll meet Allah not having any sin. His afflictions and adversities would have purified him. An individual may have difficulties during his last moments due to some sins still left-over on him so that he could leave this world pure from sins. This is great favour because the adversities of this life are less intense compared to the punishment of the hereafter.

But if Allah wants evil for the servant, he gives him respite. He will only gradually grab him; He will shower blessings on him and put hardship away from him to such an extent that he becomes haughty. He would be culpably gladsome for the favours of Allah on him. Then, he'll meet Allah while he is engulfed in his sins for which Allah will punish him in the hereafter – we ask Allah for wellbeing. You should therefore realize, that Allah wanted evil for him because Allah held back his punishment until he recompenses him with it on the Day of Resurrection.

Then he mentioned in this hadeeth that: "The enormity of rewards is from the severity of the trial": that is to say: the more severe the affliction, the more tremendous the reward. The easy trials have

(relatively) little rewards, but the serious trials have huge rewards. Allah the Mighty and Sublime is bounteous towards the people, so when He tries them with adversities He recompenses them with great rewards over it; but when the affliction is slight, the rewards come (relatively) small too.

“And when Allah loves a group of people, He afflicts them. So, whoever is pleased will have pleasure and whoever is displeased will receive displeasure.”

This is additional glad tidings for the believer; if he is befallen with an affliction he should not think Allah – free is He from all imperfections – dislikes him. In fact, that could be from the signs of Allah’s love for the servant; that he is tested with afflictions. Hence, if he is pleased, patient and hopeful of rewards from Allah, he will receive pleasure. But if he despises, then he gets despire.

This entails exhortation that the individual must be patient in the face of hardship so that pleasure will be written down for him from Allah – the Mighty and Sublime.

Allah alone grants success.

HADEETH 44

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ ابْنُ لَأَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقَبِضَ الصَّبِيَّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمٍ وَهِيَ أُمُّ الصَّبِيِّ: هُوَ أَسْكَنُ مَا كَانَ، فَقَرَّبْتُ إِلَيْهِ الْعِشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَعَرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ، قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا؛ فَوَلَدَتْ غُلَامًا، فَقَالَ لِي أَبُو طَلْحَةَ: احْمِلْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ ﷺ، وَيَعِثَ مَعَهُ تَمَرَاتٍ، فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالَ: نَعَمْ، تَمَرَاتٍ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ

أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَّكَهُ وَسَمَّاهُ عَبْدَ اللَّهِ.
متفقٌ عليه.

Anas ؓ reported: One of the sons of Abu Talhah ؓ was ailing. Abu Talhah went out and the boy died in his absence. When he came back, he inquired, "How is the boy?" Umm Sulaim, the mother of the boy, replied, "Better than before." Then she placed his evening meal before him and he ate it; and thereafter slept with her. At last, she said to him: "Arrange for the burial of the boy." In the morning, Abu Talhah went to Messenger of Allah ﷺ and informed him of the event. He enquired, "Did you sleep together last night?" Abu Talhah replied in the affirmative, on which the Prophet supplicated, "O Allah bless them." Thereafter, she gave birth to a boy. Abu Talhah said to me: "Take up the boy and carry him to the Prophet ﷺ," and he sent some dates with him. The Prophet ﷺ enquired, "Is there anything with him?" He said; "Yes, some dates." The Prophet ﷺ took a date, chewed it and put it in the mouth of the baby and rubbed the chewed date around the baby's gum and named him 'Abdullah. [Al-Bukhari and Muslim]

COMMENTARY

The hadeeth of Anas bin Maalik from Abu Talhah that he had a son who had some complains; i.e., who was ill. Abu Talhah was the stepfather of Anas bin Maalik, may Allah be pleased with them. So, the boy was ill when Abu Talha went out for some of his needs. The boy then died.

When Abu Talhah came back, he asked Anas' mother about him that, "How is my son?" She said, "Better than before." And rightly so; he was better than he ever was since he had died and there is no better serenity than death. Abu Talha – may Allah be pleased with him – understood that the boy was recovering from the illness. So,

she presented the dinner and he ate, thinking his son was healthy and sound. Thereafter, he had intercourse with her. When they finished she told him, “**Arrange for the burial of the boy**”: that is to say, prepare to bury the boy because he had passed away.

When it was morning, Abu Talha - may Allah be pleased with him - woke up, buried the boy and informed the Prophet (ﷺ) who enquired, “**Did you sleep together last night?**” Abu Talhah replied, “Yes”, thereupon, he supplicated seeking blessings for them: “**O Allah, bless their night for them.**” Later on, she gave birth to a boy he (i.e., the Prophet – ﷺ) named Abdullah. This boy also later had five children, all boys, who became scholars in the sciences of the Qur’an out of the blessings of the supplication of the Prophet (ﷺ).

This hadeeth indicates: the strength of Umm Sulaym’s patience – may Allah be pleased with her -. She was distressed by the passing away of her child but she only mentioned it to her husband indirectly, presented the dinner and made him have her before clearly saying, “**Arrange for the child’s burial.**”

This contains evidence for Allusions; i.e., that an individual gives an expression such that what he intends would be different from the apparent meaning of the expression. The listener would easily understand the apparent meaning even though, given more attention, it has another surreptitious meaning which forms the intention of the speaker. Such expressions are allowed although they should only necessarily be employed during need. If the individual needs to use it to achieve a benefit or avoid harm; then he should. But it is not necessary if it is needless because if he uses it and the matter happens contrary to what the listener thinks, the individual may be thought to have lied and suspicions may begin to grow around his person.

From beneficial allusions an individual may need to employ is: If you have an aggressor who unduly seizes people’s wealth and someone entrusts you with some wealth that, “Please keep this money; I’m afraid this aggressor may find it and seize it.” Then the aggressor comes to you and asks, “Do you have any money belonging to so-and-so with you?” and you reply that, “By Allah! *Maa ‘indee shay-un* (meaning: ‘I have nothing’ or ‘What I have is tremendous’)!” The listener would think you’re refuting, thinking that it means, “I don’t have with me anything belonging to him.”

However, you intended by *maa* (in your reply), *al-ladhee* (that which); i.e., “What he has with me is much”. So his response was affirming and not a denial. This constitutes *at-Tawriyah* (Allusions) and it is allowed. In fact, it may be required if need be; otherwise it should not be used.

Also, the hadeeth contains: that when Anas bin Malik (may Allah be pleased with him) came to the Prophet (ﷺ) along with his step-brother, Abu Talha’s son, with some dates, the Prophet (ﷺ) carried the baby, chewed the dates and placed it on the palate of the infant. That is to say, he placed it inside his mouth rubbing it on his palate by way of seeking blessings from the saliva of the Prophet (ﷺ). So the first thing to reach this boy’s belly is the Prophet’s saliva. The companions – may Allah be pleased with them – used to do that when they have a newborn – male or female. They would come to Allah’s Messenger (ﷺ) along with dates so that he could chew it and rub the palate of the baby with it using his tongue – peace and blessings be upon him.

Now, is rubbing chewed dates to the palate of newborns (*Tahneek*) here, is it to seek the blessings of the Prophet’s saliva? Or it is so that the sweetness of the dates may reach the intestines of the child before any other thing? If we hold the first as the answer, then *Tahneek* would be from the things exclusive to the Prophet (ﷺ). So nobody should rub chewed dates to the jaws of newborns since blessings should not be sought from the saliva and sweat of anybody except the Prophet (ﷺ).

But if we hold the second view; that it is for the chewed dates to be the first thing in the infant’s belly, just like “tanning”; then we view that *Tahneek* should be done for every newborn.

The hadeeth also contains: a miracle of the Prophet (ﷺ) considering his invoking blessings upon the child and Allah blessed him along with his offsprings. He had – as explained earlier –, nine boys, all proficient readers of the Qur’an as a result of the blessings from the Prophet’s supplications.

It also includes: Encouragement to give Abdullah as name; giving that name and Abdur-Rahman is the best. The Prophet (ﷺ) said, “The most beloved names to Allah are Abdullah and Abdur-Rahman.”⁽¹⁾

1 Reported by Muslim in the Book of Manners, Chapter on Prohibition of Taking Kunya from al-Qaasim and an explanation of the most encouraged names; no. 2132.

As for what is reported that, “The best names are those involving Muhammad and ascription to being Allah’s slave”⁽¹⁾; such report lacks basis, and is not a narration from Allah’s Messenger (ﷺ). The correct report is that, “The most beloved names to Allah are Abdullah and Abdur-Rahman; and Haarith and Hammaam are the most realistic of them.”⁽²⁾

Haareth and *Hammaam* are the most realistic names because they are true-to-life; every individual among humans is a *Haarith*, worker, working; and every one among them has cravings, he would have intentions and desires, setting goals for life.

Allah, the Exalted, says:

﴿يَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلَمَّ بِهِ﴾

“O man! Verily, you are returning towards your Lord with your deeds and actions [good or bad], a sure returning, and you will meet [the results of your deeds which you did].” (Al Inshiqaaq: 6).

Consequently, the most realistic names are Haarith and Hammam because they are true to life; but the most beloved to Allah are Abdullah and Abdur-Rahman.

Therefore, it is incumbent on the individual to select good names for his sons and daughters so that he attains rewards therewith and for the fact that by so doing, he would being nice to his children. But for him to bring names strange to the community, that could result in serious psychological discomfort for his sons and daughters in the future. Consequently such parent will bear the sins and burdens of the worry and grief that reach the children owing to his choice of such strange names for them. The people would exclaim, “Look at this sort or name...!” So, one should select the best names.

It is prohibited for an individual to take names peculiar to the non-Muslims such as George and the like among the names the non-Muslims take because that falls among the matters of imitating non-Muslims. And the Prophet (ﷺ) had warned that, “Whoever imitates a

1 Muhammad bin Ahmad as-Sa’die in Nawaafihu al-‘Utra, no. 708 said: It is unknown.

2 Reported by Aboo Daawood in the Book of Manners, Chapter on Changing Names; no. 4950, an-Nasaaee in the Book on the Matters Regarding Horses; no. 3565, and Imam Ahmad in the Musnad (3/345)

people is part of them.”⁽¹⁾

It is compulsory for us – the Muslims – to have intense dislike for non-Muslims and make enemies of them. We should recognize that no matter how they try to placate and come near us, they – in reality – are our enemies and the enemies of Allah – the Mighty and Sublime –, enemies of the angels, the Prophets and the pious. So they are enemies even if they feign friendship or claim to be friends. They are – by Allah – real enemies and as such, we should take them as enemies.

It does not matter whether those non-Muslims are the influential ones in world affairs or the ineffectual amongst them; even the servants and maids; we should dislike having servants and maids from among the non-Muslims more so that our Prophet (ﷺ) says: “Drive away the Jews and the Christians from the Arabian Peninsula.” He also said, “I will drive away the Jews and the Christians from Arabian gulf, and allow only the Muslims.”⁽²⁾ In the illness in which he died during his last moments while giving his last words to the Ummah, he said, “Expel the idolaters from the Arabian Peninsula.”⁽³⁾

Today, some of the people – we ask Allah for wellbeing – if asked to choose between a Muslim worker and a non-Muslim worker would select the non-Muslim! Lost and misguided hearts, never tending towards the truth choose non-Muslims. The devil makes their actions fair seeming to them; they pretentiously tell white lies: “The non-Muslim is more sincere in his work than the Muslim”! And I seek refuge with Allah!

They claim that, “The non-Muslim will not observe the Prayer; he’ll rather spend the entire Prayer time working, he’ll not request to go to perform the lesser Hajj nor the Hajj itself, and will not even fast; he is ever at work”! It does not bother him even when the Creator of the earth and the heavens says:

- 1 Reported by Aboo Daawood, the Book of Dressing, Chapter on Ostentatious Dressing; no. 4031, and Imam Ahmad in his Musnad (2/50), and it occurs in Sa-heeh al-Jaami’ no. 6025.
- 2 Reported by Muslim in the Book of Jihad and Advancements, Chapter on Expelling the Jews from the Arabian Peninsula; no. 1767.
- 3 Reported by Al-Bukhaari, Book on Jihad and Advancements, Chapter on whether aid should be sought from non-Muslims under Muslim protection, and how to relate with them; no. 3053, and Muslim, Book of Will; no. 1637.

﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّٰهُ يَدْعُو إِلَى الْجَنَّةِ

وَالْمَغْفِرَةِ بِإِذْنِهِۦ لَعَلَّهُمْ أَلْتَارِ ﴿٣١﴾﴾

“And verily, a believing slave is better than a [free] Mushrik [idolater], even though he pleases you. Those [Al-Mushrikun] invite you to the Fire, but Allaah invites [you] to Paradise and Forgiveness by His Leave...” (Al Baqarah: 221).

As a result of this, it is compulsory on you – O brothers -, to admonish your brothers who are tricked and the devil makes bringing non-Muslims to our lands as servants and workers and things like that fair seeming to them. They should understand that their actions constitute helping non-Muslims against the Muslims for the reason that such individuals pay back taxes to their governments to strengthen it against the Muslims. Instances of this are many.

So it is incumbent on us to avoid the non-Muslims as much as we can; we should not take names imitating them nor hold them dearly nor honour them. We should not start by greeting them with the greetings of *Salam* neither should we leave the roads for them because the Prophet (ﷺ) says, “Do not commence greeting the Jews and the Christians with the greeting of *Salam*; and if you meet them on the way constrict them to its narrowest paths.”⁽¹⁾

How well have we adopted these teachings?! Have we acted upon the statement of the Messenger (ﷺ) who never speaks from desires? Should we not be cautious of falling into ruin if we have become so deficient? One day the Prophet (ﷺ) woke up suddenly from sleep facially expressing annoyance, and he said: “*La ilaaha illallah* (There is no deity deserving of worship except Allah) woe betides the Arabs from an evil that has drawn near.” Warning and threat; woe betides the Arabs, bearers of the banner of Islam from an evil that has drawn near, “a space like this has been left open from the cover of Ya’juj and Maajooj” he then made a circle with his thumb and index finger. Zaynab enquired, “O Messenger of Allah; shall we be destroyed while the righteous ones are amongst us? He replied, “Yes; when sins

1 Reported by Muslim in the Book of Greetings, Chapter on commencing greetings with the People of the Book with the greeting of *salam* and how to reply them; no. 2167.

become much.”⁽¹⁾

Immoral actions and innate deficiencies; when our deeds are full of inadequacies then we are prone to ruin. So when people with intrinsic filth become much in our lands, we become susceptible to destruction, and the everyday attests to this. We ask Allah to preserve our lands from our open and hidden enemies; may He sink the hypocrites and disbelievers and turn their plots against them, He is certainly the Generous and Honourable.

The statement of Umm Sulaym – may Allah be pleased with her - that, “If a people give a loan to a household and then request to be given back the loan; should they be denied?” He said: “No” Thereupon, she said, “Then hope for Allah’s rewards on account of your son.” That means that our children under our care are borrowed things, they are owned by Allah – the Mighty and Sublime – and whenever He likes, He took them back. She gave him that illustration so that he could be content and hopeful of the rewards with Allah – free is He from all imperfections.

This points to her intelligence – may Allah be pleased with her -, and that she was a very smart and patient woman hopeful of Allah’s rewards. Otherwise, mothers like fathers become seriously worried when their child passes away or even more because of her own innate weakness and the fact that she easily feels upset.

The hadeeth also illustrates the blessings of the Prophet’s supplications considering the fact that Abdullah later had nine boys who were all proficient reciters of the Qur’an by virtue of the Prophet’s prayer – ﷺ.

Likewise, it indicates the high status of Abu Talha – may Allah be pleased with him – because Abu Talha had travelled along with the Prophet (ﷺ) while Umm Sulaym was with them, pregnant. When the Prophet (ﷺ) returned from the journey, her labor started before they arrived Madeenah. The Prophet (ﷺ), “Dislikes suddenly returning to his family at night without notice”: i.e., he loathes arriving home in the night without giving prior notice of his arriving. Abu Talha – may Allah be pleased with him - then supplicated to Allah: “O Allah! You know I like being with the Prophet (ﷺ) during any of his journeys; and he would not return home except that I return along with him.

1 Reported by Al-Bukhaari (3346) and Muslim (2880).

But I have been touched with what You see” – as he begged His Lord – free is He from all imperfections and Exalted is He -, Umm Sulaym was saying, “I have stopped feeling as felt initially.” That is to say, the labour eased off as if she has stopped laboring.

She then said to her husband, Abu Talha, “Proceed”. So he proceeded and entered Madeenah along with Allah’s Messenger (ﷺ). And when they got to Madeenah, she gave birth to the baby. This is a marvelous thing Allah caused to happen to honour Abu Talha – may Allah be pleased with him. Allah lessened the pains of labour of his wife through his supplications.

After she delivered, Umm Sulaym said to her son, Anas bin Malik, the step-brother of the newborn, “Take him to the Messenger of Allah (ﷺ)”, i.e., Take him as is the custom of the people of Madeenah; when they have newborns they bring them to the Messenger of Allah (ﷺ) with dates. The Prophet (ﷺ) would chew the date with his mouth – peace and blessings be upon him -, and then rub it on the palate of the infant. That contains two advantages:

The first advantage: The blessings of the saliva of the Prophet (ﷺ). The companions – may Allah be pleased with them – would seek blessings through the Prophet’s saliva and his sweat. In fact, it was from their practice that in the morning after the Fajr prayer, they would bring a container of water and the Prophet (ﷺ) would deep his hands into it and rub his hands against themselves in the water. The young ones will take the water to their homes and seek blessings from the left-overs of the Prophet (ﷺ).

When the Prophet (ﷺ) made ablution, the companions – may Allah be pleased with them – struggled to get the remains; i.e., the remainders from the water. They seek blessings therefrom and from his sweat and hairs as well. Umm Salamah – one of the wives of the Messenger (ﷺ) – and one of the mothers of the believers had a rattle of silver like a casing containing the strands of the Prophet’s hairs with which they cure ailments. They would three or four strands, place them in water and shake them to seek Allah’s blessings using the hairs.⁽¹⁾ However that is special regarding the Prophet (ﷺ) alone.

The second advantage: through the dates the Messenger (ﷺ) used to rub on the palates. The dates are blessed; and then it benefits the

stomach. So if the first thing that reaches the stomach is the dates; then the stomach finds advantage in that.

So the Prophet (ﷺ) rubbed the chewed dates on the infants's palate and prayed for him.

The point of reference in the hadeeth is that: Umm Sulaym said to Abu Talha: "Be hopeful of Allah's rewards regarding your son." That is to say; be patient over the adversity of his death and be hopeful of Allah's reward.

Allah alone grants success.

HADEETH 45 & 46

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ
بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ» متفق عليه.
وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ،
وَرَجُلَانِ يَسْتَبَانِ، وَاحِدُهُمَا قَدْ احْمَرَّ وَجْهُهُ، وَانْتَفَخَتْ أَوْدَاجُهُ. فَقَالَ
رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ:
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ذَهَبَ مِنْهُ مَا يَجِدُ». فَقَالُوا لَهُ: إِنَّ النَّبِيَّ
ﷺ قَالَ: «تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» متفق عليه .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." [Al-Bukhari and Muslim]

Sulaiman bin Surad ؓ reported: I was sitting with the Prophet ﷺ when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage). Messenger of Allah ﷺ said, "I know of a word, if he were to utter that, his rage would vanish and that is: A'udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)." So they (Companions) said to him: "The

Prophet ﷺ tells you to utter: 'I seek refuge with Allah from Satan, the accursed.'" [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths were cited by the author regarding anger. Anger is an ember the devil casts in the mind of a human and he becomes enraged; he loses temper, his veins puff up and his countenance turns red. Sometimes he makes expressions he himself does not understand. He may even behave abnormally. Hence, a man came to the Prophet (ﷺ) and said, "Advice me." He answered, "Do not get angry."⁽¹⁾

In this hadeeth of Abu Hurayrah cited by the author – may Allah shower blessings on him -, the Prophet ﷺ explained that strength is not ability to wrestle. He said, "The strong is not the best at wrestling" i.e., it is not the best at tussle, who puts down and defeats the people in fights that is strong. An individual may be praised before the people that he is strong and tough; but the Prophet (ﷺ) says, in reality, that is not the strong. "the strong is he who controls himself while in a fit of rage."

That is to say, the strong in the real sense of it is he who calms down himself when in a tussle with rage; he restrains and controls himself. This is real strength, the inner moral strength with which the individual defeats the devil: the devil had casted the ember in his mind in the first place to enrage him.

So, this hadeeth encourages the individual to control himself during anger; he should not at liberty in such circumstances because he'll soon regret. Oftentimes an individual would get angry and divorce his wife, and perhaps that would be the third and last divorce! How many a time does an individual get angry and waste his wealth either by setting it ablaze or smashing it! Many times, he would get angry regarding his child and beat him and the child may even consequently die.

Likewise he gets angry with his spouse – for instance – and he'll beat her leaving marks on her and similar other things that happen to the individual in a rage. Therefore, the Prophet (ﷺ) prohibited that the judge gives judgement between parties in feud while angry⁽²⁾ for

1 Reported by Al-Bukhaari, the Book of Rulings, Chapter on whether the judge or scholar could give rulings while angry; no. 7158, and Muslim in the Book of Matters, Chapter on the discouragement for the judge giving judgement while angry; no. 1717.

the reason that anger will inhibit the judge from fair consideration of the matter and then he'll base the rulings on that, get ruined and rule amongst the people wrongly.

The author – may Allah be pleased with him – also mentioned the hadeeth of Sulayman bin Surad – may Allah be pleased with him -, regarding two men who

Likewise, the author, may Allaah have mercy on him, mentioned the hadeeth of Sulaymaan bin Surad, may Allaah be pleased with him, concerning two men who were insulting one another in front of the Messenger (ﷺ) and one of them exploded with rage to the extent his veins became puffed up, wearing an angry look. The Prophet (ﷺ) then said, “I know a word, if he says it his rage would vanish. If he says, *A'udhu billah minash shaytaanir rajeem* (I seek refuge with Allah from Shaytan, the accursed”: “I seek refuge with Allah”, i.e., I seek protection in Him.

“...against Shaytaan, the accursed”: because what afflicted him is from the Shaytan. Hence, we say: The approved thing for the individual to do when he gets angry is to hold back himself and be patient. He should seek protection with Allah against the Shaytan, the accursed, saying: *A'udhu billah minash shaytaanir rajeem* (I seek refuge with Allah from Shaytan, the accursed). If he performs the ablution; that puts out the fire of rage, and if he was standing, he should sit down and if he was sitting down, he should stand up. If he fears, he could leave the place so that he does not act in rage and regret afterwards.

Allah alone grants success.

HADEETH 47, 48 & 49

وَعَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظًا، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ، دَعَا اللَّهَ سُبْحَانَهُ وَتَعَالَى عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيِّرَهُ مِنَ الْحُورِ الْعِينِ مَا شَاءَ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي،

قَالَ: «لَا تَغْضَبْ» فَرَدَّدَ مِرَارًا، قَالَ: «لَا تَغْضَبْ» رواه البخاري .
وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَزَالُ الْبَلَاءُ
بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا
عَلَيْهِ خَطِيئَةٌ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Mu'adh bin Anas ؓ reported: The Prophet ﷺ said, "The one who suppresses anger and has the power to give effect to it, will be called out by Allah, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (Hur) of his liking." [Abu Dawud and At-Tirmidhi]

Abu Hurairah ؓ reported: A man asked the Prophet ﷺ for an advice and he ﷺ said, "Do not get angry." The man repeated that several times and he replied, "Do not get angry." [Al-Bukhari]

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin record." [At-Tirmidhi]

COMMENTARY

These haddeths under the Chapter on Patience point to the virtues of patience.

As for the first hadeeth: the hadeeth of Muadh bin Anas – may Allah be pleased with him -, that the Prophet (ﷺ) said, “Whoever suppresses rage while he could express it, Allah – free is He from all imperfections and Exalted is He – will call him out in the midst of the entire creation on the Day of Ressurrection.”

Al-Gaydh means deep anger; the angry person considers himself capable of expressing his anger because the one who cannot do that does not get angry; he would only grieve. Hence, Allah is described with the attribute of anger and not “grief” because grief comes from some deficiency, and anger in its place depicts perfection. So when an individual is deeply angry about a person and he is capable of ruining

him but he holds back by way of seeking the Face of Allah, and out of patience over what led to the anger, he will have the great reward of being invited before the entire creation on the Day of Resurrection and would be asked to choose among the maidens of Paradise.

As regards the hadeeth of Abu Hurayrah – may Allah be pleased with him, that: A man said, “O Messenger of Allah! Give me an advice.” He – ﷺ – answered that, “**Do not get annoyed.**” He repeated it severally and he said, “**Do not get angry.**” The explanations regarding this had preceded.

The third hadeeth is also evidence that if an individual is patient and hopeful of rewards with Allah, Allah will expiate his sins. And if he is inflicted with a hardship in his person or child or wealth and is patient over it, Allah – free is He from all imperfections – will continue to afflict him until he’ll be completely free of his sins. It proves that the trials that affect one’s children and wealth are all atonements for the individual so much that he’ll walk on the earth’s surface without any sin; but that is if he is patient.

But if he despises; he gets despise.

Allah alone grants success.

HADEETH 50

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ عُيَيْنَةُ ابْنُ حِصْنٍ فَزَلَّ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ الْقُرَاءُ أَصْحَابَ مَجْلِسِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَمُشَاوَرَتِهِ كَهَوْلًا كَانُوا أَوْ شُبَّانًا، فَقَالَ عُيَيْنَةُ لَابْنِ أَخِيهِ: يَا ابْنَ أَخِي! لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ، فَاسْتَأْذَنَ فَأَذِنَ لَهُ عُمَرُ. فَلَمَّا دَخَلَ قَالَ: هِيَ يَا ابْنَ الْخَطَّابِ! فَوَاللَّهِ! مَا تُعْطِينَا الْجَزَلَ وَلَا تَحْكُمُ فِينَا بِالْعَدْلِ، فَغَضِبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ، فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ: خُذِ الْعَفْوَ

وَأَمْرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ * [الأعراف: ٩٩١] وَإِنَّ هَذَا مِنْ
الْجَاهِلِينَ، وَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا، وَكَانَ وَقَافًا عِنْدَ كِتَابِ
اللَّهِ تَعَالَى. رواه البخاري .

Ibn 'Abbas ؓ reported: 'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar ؓ showed favour to. The knowledgeable people (Qurra'), whether they were old or young, had the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Khattab, you neither bestow much on us nor deal with us justly." Umar ؓ got angry and was about to beat him up when Hurr said: "O Leader of the Believers, Allah said to His Prophet ﷺ: 'Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).'

(7:199) This one is from the ignorants. When Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah. [Al-Bukhari]

COMMENTARY

The author - may Allaah shower blessings on him - continued to cite hadeeths that show the importance of Patience and Restraint during rage. He mentioned the hadeeth of Ibn Abbass - may Allah be pleased with them both -, from Umar bin al-Khattab - may Allah be pleased with him -, the leader of the believers, the third in rank in the entire Muslim community after its Prophet (ﷺ). After Abu Bakr, the first caliph, Umar was the second caliph.

Umar - may Allah be pleased with him - was renowned for justice, deference to the truth to such an extent that if a woman admonishes him regarding a verse in Allah's Book, he abandoned his own position. Uyaynah bin Hisn - an elder among his people -, came to him and said, "O Ibn al-Khattaab". This was an expression of loathe and scorn.

He continued, “You do not give us much and you do not rule among us justly.”

Consider how this man addressed the caliph, wellknown for his justice. Even though according to Ibn Abbass – may Allah be pleased with them -, he had “The proficient readers of the Qur’an as his companions.” The proficient readers of the Qur’an among the companions of the Messenger (ﷺ) were those in his company whether aged or middle-aged or youth. He consulted them and drew them close.

It is necessary for every ruler or caliph to keep company with the pious because if he keeps the company of the wicked and sinful, he’ll be ruined and he will destroy the community. But if Allah makes it easy for him to have the company of the pious, Allah will benefit the Ummah in his hands. So it is incumbent on the rulers to choose the scholars and the pious in his company. The proficient reciters of the Qur’an among the companions – may Allah be pleased with them - were the scholars since they would not exceed ten verses until they have studied it well along with its points of benefits and lessons.

When the man said to Umar that: “You do not give us much and you do not rule among us justly”, Umar – may Allah be pleased with him – grew deeply angry and almost gave vent against him; i.e., to beat him or pounce on him. However, Uyaynah bin Hisn’s cousin, Hurr bin Qays said to him, “O leader of the believers! Allah said to His Prophet (ﷺ): ‘*Show forgiveness, enjoin what is good, and turn away from the foolish (don’t punish them)*’ (Al-A’raaf: 199) and this is among the foolish.”

Umar held back and did not go any further because he never contravenes Allah’s Book – may Allah be pleased with him. So he restrained from beating or pouncing on him because of the verse that was read to him. Look at the manners of the companions – may Allah be pleased with them all – with regards to Allah’s Book; they would never exceed its bounds. If it is said to them: “Such-and-such is what Allah says”, they refrain, no matter the case.

Allah’s saying: “*Show forgiveness*”: means “pardon the people’s excesses and be easy; do not seek your entire rights because you may not achieve it. So accept their inadequacies and what is easy for them.”

And His saying: “*Enjoin what is good*”: that is, “enjoin what the

Sharee'ah approves and the people are acquainted with. Do not enjoin evil and other than what is normal."

Matters (in inviting to the religion) are of three types:

1. Evil that must be prohibited.
2. Norms that should be enjoined.
3. What is neither this nor that about which silence should be maintained.

However, by way of giving admonitions, the individual must only say something containing good based on the statement of the Prophet (ﷺ) that: "Whosoever has faith in Allah and the Last Day, let him say what is good or remain silent."⁽¹⁾

As regards His saying: "*And turn away from the foolish*": means that, whoever wrongs you or disdains you, just turn away from him especially if your action does not involve self degradation and cringe. For instance, Umar's turning away was not out of self humiliation and wince because he could well deal with the man who made the expression. But he acted upon the order and turned away from foolishness.

Al-Jahl (ignorance) has two meanings:

One: Lacking knowledge regarding a thing.

Two: Stupidity and pride as is contained in the words of a versifier of the days of Ignorance:

Be warned, no one should behave ignorantly to us

Otherwise, we stoop lower than his in ignorance.

That is to say, no one should behave stupidly or proud to us, otherwise we will do much more in return. But this is a poem of the days of Ignorance! As for the Islamic manners, Allah the Mighty and Sublime – says:

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allaah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become)

1 Reported by Al-Bukhaari in the Book of Manners, Chapter on Whosoever believes in Allah and the Last Day; no. 6108, and Muslim in the Book of faith, Chapter on Exhortation towards honouring the neighbor, the visitor and sticking to silence except when saying what is good; no. 47.

as though he was a close friend". (Fussilat: 34).

SubhanAllah (Allah is free from all imperfections)! An individual with whom you have some enmity, who wrongs you; you should still return with something better, and immediately you have the reward and recompense:

"...then verily he, between whom and you there was enmity, (will become) as though he was a close friend." (al-Fussilat: 34).

His statement: *"...a close friend"* that is, an intimate friend, at the peak of closeness and friendship. The One Who says that is Allah - the Mighty and Sublime -, the One who turns minds. Each of the hearts of the entire humans is between two of his fingers of *Ar-Rahman* (the Most Merciful) - the Mighty and Sublime - He turns them as He Will.

An individual who had been your enemy but you paid back with goodness; he will certainly turn away from his enmity to friendship, *"...as though he was a close friend."*

In a nutshell, this noble verse: *"Show forgiveness, enjoin what is good, and turn away from the foolish (don't punish them)"* (al-A'raaf: 199), was read to the leader of the believers, Umar bin al-Khattab - may Allah be pleased with him - and he restrained from venting his anger against the man; he did not retaliate the man's foolishness.

So it is important for us in such circumstances of anger and murderous rage to recall Allah's Book and the lines of conduct of His Messenger (ﷺ) in order to be followers upon their path so that we do not stray. Whoever holds on to Allah's guidance, Allah says: *"Then whosoever follows My Guidance he shall neither go astray, nor shall he be distressed"*. (At-Taha: 123).

Allah alone grants success.

HADEETH 51 & 52

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكَرُونَهَا! قَالُوا: يَا رَسُولَ اللَّهِ! فَمَا تَأْمُرُنَا؟ قَالَ: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي

لَكُمْ» متفق عليه . «والأثرُ»: الانفرادُ بالشَّيءِ عَمَّنْ لَهُ فِيهِ حَقٌّ.
وَعَنْ أَبِي يَحْيَى أُسَيْدُ بْنُ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ
قَالَ: يَا رَسُولَ اللَّهِ! أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا فَقَالَ: «إِنَّكُمْ
سَتَلْقَوْنَ بَعْدِي أَثَرَهُ، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ» متفق
عليه. «وَأُسَيْدٌ» بِضَمِّ الهمزة. «وَحُضَيْرٌ»: بِحَاءٍ مُهْمَلَةٍ مَضْمُومَةٍ وَضَادٍ
مُعْجَمَةٍ مَفْتُوحَةٍ، وَاللَّهُ أَعْلَمُ.

Ibn Mas'ud ﷺ reported: Messenger of Allah ﷺ said, "You will see after me favouritism and things which you will disapprove of." They submitted: "What do you order us to do (under such circumstances)?" He replied, "Discharge your obligations and ask your rights from Allah." [Al-Bukhari and Muslim] Usaid bin Hudhair ﷺ reported that a person from among the Ansar said, "O Messenger of Allah! You appointed such and such person and why do you not appoint me?" Messenger of Allah ﷺ said, "After me you will see others given preference to you, but you should remain patient till you meet me at the Haud (Al-Kauthar in Jannah)." [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths; the hadeeth of Abdullah bin Mas'ood – may Allah be pleased with him -, and the hadeeth of Usayd bin Hudayr – may Allah be pleased with him. The author – may Allah shower blessings on him -, has cited them both under the Chapter of Patience because they both point to that.

As for the hadeeth of Abdullah bin Mas'ood, he – may Allah be pleased with him - reported that the Prophet (ﷺ) said, "There will see discrimination after me." *Al-Athrah* (as it occurs in the Arabic text and rendered as "discrimination") means depriving rightful people of an entitlement. The Prophet (ﷺ) was saying that, some persons will rule the Muslims who will discriminate with the wealth of the Muslims; they would distribute it only as they wish and deny Muslims their rights in it.

That is discrimination and injustice from such rulers; that they should discriminate regarding the wealth over which other Muslims have rights and give themselves unfair advantages over other Muslims. Nevertheless, (i.e., the companions) enquired, “What would you order us to do (in such circumstance)?”

He said, “**Discharge your obligations**”: that is, their discrimination with the wealth should not prevent you from discharging duties towards them: listening and obeying and avoiding rebellion against them and creating confusion for them. You should rather be patient; listen and obey, and do not contest the matter Allah has bestowed on them, and “**And ask your rights from Allah.**” That is to say, “ask Allah for your own rights from Allah.” Beg Allah to guide them to be able to discharge the rights you have over them.

That is out of the wisdom of the Prophet (ﷺ); he – peace and blessings be upon him – knows that the souls are covetous; they would find patience difficult regarding an individual who deprives them of their rights, but he ﷺ guided them towards something that may contain good: we should discharge our duties towards them such as listening and obeying them and not dissenting and similar others while asking Allah for ours by saying, “O Allah, guide them to be able to give us our rights.”

This contains benefits from two angles:

It contains evidence for the Prophethood of the Messenger (ﷺ) considering his telling about an event which happened as he had told. The caliphs since a long time discriminated regarding wealth. They would spend extravagantly and could even divert people’s wealth for personal benefits. However, that does not in the least provide any ground for disobeying them or revolting against them. We would rather ask Allah for our rights and discharge our own duties.

It also entails employing wisdom in the matters that may lead to confusion. Undoubtedly, the rulers’ discriminatory allocation of public wealth could lead to the people seeking their rights through uprisings; but the Messenger ﷺ ordered being patient over that, and that we should discharge our duties and supplicate to Allah for our own rights.

As regards the hadeeth of Usayd bin Hudayr – may Allah be pleased with him -, it is similar to the hadeeth of Abdullah bin Mas’ood; the

Prophet (ﷺ) said in it that: “There will be discrimination” but he added that, “be patient until you meet me at the Pool.”

That is to say: Be patient and not take up arms against the rulers until you meet me at the Pool; i.e., if you are patient, from Allah’s reward for you regarding your patience is to provide you drink from the Pool, the Pool of the Messenger (ﷺ) – O Allah make us all among those who will get to it and drink from it.

This Pool will be on the Day of Resurrection, at a place and time the people will mostly need it because at that place and time on the Last Day, the people will be so grieved, tensed and troubled; profusely perspiring under intense heat so much that they would direly be in need of water. So they will go to the Prophet’s Pool; a great Pool, its length is a month’s journey and its width is a month’s journey. Two streams of the *Kawthar* – a river in the Paradise bestowed on the Prophet (ﷺ) would flow into it. They will stream water whiter than the milk, sweeter than honey and more pleasant than the smell of musk into the Pool. It also has containers like the stars of the sky in their splendor and number. Whoever drinks a single mouthful from it will never be thirsty – O Allah make us among those who will drink from it.

Hence the Prophet (ﷺ) encouraged him to be patient even if he finds discrimination; their patience over the unfair treatment from the rulers is among the means of attaining presence at the Pool and drinking from it.

Both hadeeths exhort patience over the discrimination of rulers regarding the rights of the people. However, it is necessary to understand that as a people are, that is the kind of ruler they are given. If they are poor in their relations with Allah, Allah will make their rulers oppressive as He – the Exalted – said,

﴿وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾ (١٢٩)

“And thus We do make the polytheists and the wrong doers Awliyaa (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.” (Al-Anaam: 129).

But if the citizens are good, Allah will make it easy for them to have good leaders; otherwise, the matter will be on the contrary. It was said that one of the Kharijites approached Alee bin Abee Taalib – may Allah be pleased with him -, and asked, “O Alee! Why have the people risen against

you but they did not rise against Abu Bakr and Umar?” He answered that, “The followers of Abu Bakr and Umar were myself and people like me; but in my case, my followers are you and your likes” i.e., people bereft of piety. Consequently, the people dissent and divide against Alee bin Abee Taalib – may Allah be pleased with him –, they rebelled and finally killed him – may Allah be pleased with him.

It was also reported that one of the rulers among the Umayyads heard the people’s criticism of him. So he gathered the eminent and distinguished among the people and spoke to them – I think it was Abdul-Malik bin Marwan – and said, “O People, do you desire that we are to you as Abu Bakr and Umar?” They said, “Yes”, and he replied, “If you want that, then be to us as the men of Abu Bakr and Umar!” Allah is Wise; He gives a people the ruler according to their own actions; if they are bad, he will be bad towards them and if they are good he will be nice to them.

But even at that, the ruler essentially should be righteous, and that when the ruler is good the followers will be good too because the ruler has authority and he could correct the erring and chatise the one who transgresses and oppresses.

Allah alone grants success.

HADEETH 53

وَعَنْ أَبِي إِبْرَاهِيمَ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، انْتَظَرَ حَتَّى إِذَا مَالَتْ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا أَيُّهَا النَّاسُ! لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ» ثُمَّ قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَأَنْصُرْنَا عَلَيْهِمْ» متفق عليه .

‘Abdullah bin Abu Aufa ؓ reported: The Messenger of Allah ﷺ at one time when he confronted the enemy, and was waiting for the sun to set, stood up and said, “O people! Do not long

for encountering the enemy and supplicate to Allah to grant you security. But when you face the enemy, show patience and steadfastness; and keep it in mind that Jannah lies under the shade of the swords.” Then he invoked Allah, saying, “O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them.” [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - related from Abdullah bin Abee Awfah - may Allah be pleased with him - that: During one of his battles, the Prophet (ﷺ) waited until the sun drifted from the horizon; i.e., after noon, and that was to have the coldness draw near and the shadows larger and then the people would be more lively. So he waited until the sun drifted from the horizon and then stood up to give them a sermon.

He – ﷺ – would deliver regular sermons such as those on Fridays, sometimes the sermons came incidentally. Whenever the need for that arose he stood up to admonish the people – peace and blessings be upon him. This occurred many times too. So part of what he said was that, “Do not long for meeting the enemy”: i.e., it is not proper for the individual to desire meeting the enemy, saying; “O Allah! Bring me face-to-face with my enemies.”

“And supplicate to Allah to grant you security”: say, “O Allah, grant me security!”

“But when you face the enemy”: and you are tried with that, “show patience and steadfastness.” This is the point of reference from the hadeeth; i.e., show endurance when you meet them and ask Allah – the Mighty and Sublime - for help, and fight to make Allah’s words supreme.

“And keep it in mind that the Paradise lies under the shade of the swords”: We ask Allah for His Grace.

The Paradise is under the shade of the swords the fighter in Allah’s cause is holding. If he is killed he becomes among the dwellers of the Paradise as is Allah’s saying:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ﴾ (١١٣) فَحِينَ يَمَآ

ءَاتَهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

“Think not of those who are killed in the Way of Allaah as dead. Nay they are alive, with their Lord, and they have provision. They rejoice in what Allaah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind not yet martyred that on them no fear shall come, nor shall they grieve. They rejoice in a grace and bounty from Allaah and Allaah will not waste the reward of the believers.” (Aal-Imran: 169 – 171).

If the martyr is killed on the path of Allah, he will not feel the pain or strike; as if it is nothing. He will only feel his life leaving this world to the everlasting delight – we ask You this; O Allah, out of your Favour.

Hence, the Messenger (ﷺ) said, “And keep it in mind that the Paradise lies under the shade of the swords.”

Anas bin Nadr was one of the companions – may Allah be pleased with them all -. He said, “I perceive the smell of the Paradise on a side of (Mount) Uhud.”⁽¹⁾

Consider how Allah opened out the fragrance so much that he smelt the scent of the Paradise alone really; he then fought until he was martyred – may Allah be pleased with him. Over eighty cuts were found on him; whether sword cuts or wounds from spear or arrows and the like. So he was martyred – may Allah be pleased with him. Hence, the Prophet (ﷺ) said, “And keep it in mind that the Paradise lies under the shade of the swords.”

Then the Prophet ﷺ supplicated, “O Allah, Revealer of the Book and the Disperser of the cloud, the Defeater of the Confederates, put our enemy to rout and help us over-power them.” The individual fighting in Allah’s cause should remember it when he meets the enemy.

Here the Prophet (ﷺ) made the supplication putting forward Legislation-related signs and the universe-related signs. He supplicated mentioning the revelation of the Book, the Noble Qur’an or all the

1 Reported by Al-Bukhaari, the Book on Battles, Chapter on the Battle of Uhud; no. 4048, and Muslim, Book of Rulership, Chapter on Affirmation of the Paradise for the Martyr; no. 1903.

Books. As such, it would refer to the Class; i.e., Revealer of the Book to Muhammad and others.

“The Disperser of the cloud”: this is a universe-related sign. The clouds are suspended between the heaven and the earth; nothing moves it except Allah – the Mighty and Sublime. If all the nations with all their equipment and devices come together to move the cloud or transfer it, they will not be able to do that; the One who moves it He Who when He wants a thing to occur He says to it, “Be” and it happens.

“And the Defeater of the Confederates”: Allah – the Mighty and Sublime – alone overruns the confederates. For instance, Allah defeated the confederates during the Battle of the Trench even though the confederates had gathered a force more than 10,000 fighters surrounding Madeenah to fight the Messenger ﷺ routed them, *“And Allaah drove back those who disbelieved in their rage, they gained no advantage”* (Al-Ahzaab: 25).

He sent wind and forces that shook them, capsized their jars and demolished their tents. So they could not wait anymore: violent, cold, eastern wind; they rather fled! Allah the Mighty and Sublime – said:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ﴾

“And Allah drove back those who disbelieve in their rage: they gained no advantage (booty). Allaah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troop of angels)”. [Al-Ahzaab: 25].

So, Allah is the Defeater of the Confederates; defeat is not by the power of man. Military might is a means which may not benefit even though we are ordered to follow legal means (to achieve goals). Nevertheless, the real Defeater is Allah – the Mighty and Sublime.

There are a number of lessons in this hadeeth:

Among them is: that the individual should not crave for meeting the enemies; that is not crave for martyrdom! Desiring martyrdom is allowed and not prohibited. In fact, it may be obligatory. But wishing to meet the enemy; do not crave it because the Messenger (ﷺ) said, **“Do not long to meet the enemy.”**

Also: the individual should ask Allah for wellbeing because wellbeing and safety cannot be equaled by anything. So, do not wish

for fight or war. Ask Allah for wellbeing and help for His religion. But when you have to meet the enemy, be patient

Likewise, it is obligatory when he faces the enemy that the Muslim to be patient; Allah the Exalted:

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are As-Sabirun (patient).” (Al-Anfaal: 45 & 46).

Similarly, it is important for the leader of a military group or detachment to be lenient towards them; he should not commence attack except at its appropriate time whether in terms of the day or details. For example; It is not encouraged to advance during the summer due to obvious difficulty. Likewise during the coldest periods of the year advancement is not encouraged because of the inherent difficulties. However, if it could be done in-between such as during the springtime or autumn, then that is better.

Among its lessons is that: It is necessary for the individual to make this supplication: **“O Allah, Revealer of the Book and the Disperser of the cloud, the Defeater of the Confederates, put our enemy to rout and help us in over-powering them”**: Supplicating against the enemy to be defeated because they are your enemies and enemies of Allah. The non-Muslim is not just your own enemy; he is rather your enemy and the enemy of your Lord, His Prophets, angels and Messengers and every believer. The disbeliever is an enemy of every believer and an enemy of every Messenger and Prophet and angel. So he is a foe; it is therefore, necessary to ask Allah regularly to disgrace the foes among the disbelievers; He should overrun them and help us against them.

5

CHAPTER

ON TRUTHFULNESS COMMENTARY

The author - may Allah shower blessings on him - said:
Chapter of Truthfulness.

Truthfulness: is when the information conforms to the reality. This is its original meaning. When it relates to informing; when you inform of a matter and your information tallies with the reality, it is said that it is true. If you say regarding this day of ours, that, “today is Sunday”; this is a true information because today is actually Sunday.

But if you say, “today is Thursday”; then that is false information. So, if a piece of information conforms with the reality, it is true but if it contradicts it, then it is false.

As truthfulness may be in speech, it may also be with regards to action. Truthfulness in action is when the person’s mind conforms to his open deeds such that when he does anything, it conforms with what he has in mind. For instance, the individual who acts to seek public attention, such is not a truthful individual because he would show to the people that he is among the pious servants while he is actually not. Likewise, the one who joins partners with Allah is not truthful because he shows he is a monotheist while he is not.

The hypocrite is not also a truthful person; he would express faith even though in reality he is bereft of it. Similarly, the Innovator is not truthful; he would show to follow the Messenger ﷺ while he does not.

The point is that: truth must conform to reality; and it is from the qualities of the believers. Contrariwise is Falsehood which is from the ways of hypocrites – we ask Allah’s protection. Then he cited verses in that regard:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ﴾

“O you who believe! Fear Allaah, and be with those who are true (in words and deeds).” (At-Taubah: 119)

This verse came down after the mention of “the three whose matter was pended.” They had tarried behind, not attending the Tabuk campaign. Among them was Ka’ab bin Maalik; his narration had been explained. The Prophet (ﷺ) returned from the Tabuk expedition – and they had tarried behind at home without genuine reason –, they told him they had no excuse and so, he pended it; i.e., left them to wait.

Hence, *“and those three whose case was deferred”* means, they were left; nothing was said regarding them because when the Messenger (ﷺ) arrived from the Tabuk Battle, the hypocrites came to him giving excuses and swearing by Allah that they had genuine reasons to tarry behind and the verse came down regarding them that:

﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا وَلَهُمْ جَهَنَّمُ جزاء بما كانوا يكسبون ﴿١٠﴾ يَحْلِفُونَ لَكُمْ لَيَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿١١﴾﴾

“They will swear by Allah to you [Muslims] when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds, and Hell is their dwelling place -- a recompense for that which they used to earn. They [hypocrites] swear to you [Muslims] that you may be pleased with them, if you are pleased with them, certainly Allah is not pleased with the people who are Faasiquun [rebellious, disobedient to Allaah]”. (At-Tawbah: 95 and 96).

But those other three told the Messenger (ﷺ) the truth, they informed in truthfully that they tarried behind without genuine reason. Consequently, the Messenger ﷺ boycotted them for fifty days: *“...until they felt the earth constraint despite its vastness, and they knew that there was no fleeing from Allaah but unto Him.”* (At-Tawbah: 118). Subsequently Allah sent down having granted them pardon.

Thereafter Allah said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ﴾ (١١٣)

“O you who believe! Fear Allah and be with those who are true (in words and deeds)”. (At-Tawbah: 119).

So, Allah commands the believers to fear Allah and be with the truthful and not the liars.

Allah the Exalted also said:

“And the men and women who are truthful.” (Al-Ahzaab: 35).

This is contained in the lengthy verse in Soorat al-Ahzaab; that:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينَ وَالْقَنِينَ
وَالصَّٰدِقِينَ وَالصَّٰدِقَاتِ وَالصَّٰبِرِينَ وَالصَّٰبِرَاتِ وَالْخَٰشِعِينَ وَالْخَٰشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّٰتِمِينَ وَالصَّٰتِمَاتِ وَالْحَٰفِظِينَ وَالْحَٰفِظَاتِ
وَالذَّٰكِرِينَ وَالذَّٰكِرَاتِ ؕ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ (٣٥)

“Verily, the Muslims [who believe in Islamic monotheism] men and women...” till He says: “The men and women who are truthful (in their speech and deeds)...” till He said, “Allah has prepared for them forgiveness and a great reward (i.e. paradise).” (Al-Ahzaab: 35).

Allah mentioned the truthful, men and women, in the context of praise while explaining their tremendous rewards.

He the Exalted also says:

“...then if they had been true to Allaah, it would have been better for them” (Muhammad: 21)

That is, if they had related with Allah truthfully; it would have been better for them. On the contrary, they related with Allah with lies; and so, they deceived and displayed just the opposite of what they had in mind! They lied to the Prophet (ﷺ); showed they were his followers while they actually oppose him. If they had related with Allah making their hearts conform to their deeds and speeches, it would have been better for them. However, they lied to Allah and that is really bad for them.

Allah says:

﴿لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ

عَفُورًا رَحِيمًا ﴿٢٤﴾﴾

“That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy.” (Al-Ahzaab: 24).

He said, “...that Allâh may reward the men of truth for their truth”: indicating that truthfulness is something great which will be rewarded by Allah – free is He from all imperfections.

Therefore, we must say the truth and be truthful; we should be simple and clear in speech; and we should not hold back the matter from others out of flattery or hypocrisy. For many, when something he did is talked about which he loathes, he lies and says, “I did not do it.” Why? Should you be shy of the creatures and meet the Creator with lies? Say the truth; let not anyone sway you. If you get yourself used to speaking the truth, your affairs – in a very short time – will be bettered. But if you tell lies and begin to hide from people and lying to them; you will continue upon error. On the other hand, if you say the truth, you’ll soon amend your ways and attitudes.

So, stick to the truth whether it favors you (at the time) or not so that you will be among the people of truth; those whom Allah orders that we be in their company:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾﴾

“O you who believe! Fear Allah and be with those who are true [in words and deeds].” (At-Tawbah: 119)

HADEETH 54

فَالأَوَّلُ: عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّادِقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى

يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ
يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا» متفقٌ
عليه .

Abdullah bin Mas'ud ؓ reported: The Prophet ﷺ said, "Truth leads to piety and piety leads to Jannah . A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar." [Agreed upon]

COMMENTARY

The author - may Allaah shower blessings on him – entitled this chapter: Chapter on Truthfulness. He mentioned the verses that had been explained earlier. As for the hadeeths, he said: On the authority of Abdullah bin Mas'ood - may Allah be pleased with him – that the Prophet (ﷺ) said, "Stick to truthfulness; for truth leads to piety and piety leads to the Paradise."

His saying: "Stick to truthfulness" i.e., cling to truthfulness. Truthfulness is that the information should conform to reality. That is to say, that you say a thing which corresponds to fact. For instance, if you answer the person who asks you: "What day is this?" that, "Today is Wednesday" – and it is actually Wednesday; then that is the truth. But if you had said, "Tuesday", it would have been false. So, truth is that the information corresponds to fact.

Something pointing to the importance of truthfulness and its good end had been explained in the hadeeth of Ka'b bin Maalik – may Allah be pleased with him – and his two other companions, and that the person of truth will have a good end and that it is the liar whose deeds will be wasted. Therefore, it is reported that a layman once said, "Lies save" and his brother retorted that, "Truthfulness saves far much more!" And that is the truth.

You should understand that information could be from the tongue or other limbs. As for that from the tongue, it is speech; and those

from other limbs are the actions. However, how does falsehood occur from actions? When an individual acts contrary to what he has in mind; then that constitutes falsehood in his action. The hypocrite – for instance –, is a liar because he shows the people that he is a believer; he would observe the prayer along with them, fast with them and give charity, even though stingily. Perhaps he may perform the hajj. Hence, whoever considers his deeds would take him for a believer even though the actions do not absolutely indicate the hearts intentions. So he is a liar.

Thus, we say: Truthfulness could be on the tongue or other limbs. When the information corresponds with the reality, then that is truthfulness on the tongue, and when the deeds of the limbs tally with the contents of the heart; then that is truthfulness on the limbs. Then the Prophet (ﷺ) explained its result while ordering adherence to the truth, “Truthfulness leads to piety and piety leads to the Paradise.”

Al-Birr (Piety) is lots of goodness, and from it is Allah’s Name, *al-Barr*; i.e., tremendously bounteous and generous – the Mighty and Sublime.

His saying, “...and piety leads to the Paradise”: i.e., the pious person – we ask Allah to make us and you among them – his piety will guide him towards the Paradise; and the Paradise is the ultimate of all goals. Hence, one is asked to supplicate to Allah for the Paradise and seek refuge with Him against the Fire:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحَّجَ عَنِ النَّارِ

وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴿١٨٥﴾

“And whoever is removed from the Fire and admitted to paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).” (Al-Imraan: 185)

His saying, “A man would tell the truth till he is enrolled with Allah as ever truthful.” In another narration it says, “A man will continue to tell the truth and find out the truth till he will be written down with Allah as ever truthful.”

The *Siddeeq* (ever truthful) occupies the second rank in the ranking of the people Allah has showered favours on as Allah – free is He from all imperfections – says:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ

وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿١١﴾﴾

“And those who obey Allaah and the Messenger, then they will be in company of those whom Allaah has bestowed His Grace, among the Prophets, the Siddiqun [those followers of the Prophets who were foremost in belief like Abu Bakr as-Siddeeq, (may Allaah be pleased with him)], the martyrs, and the righteous.” (An-Nisa: 69).

The individual who searches for the truth will be written down with Allah as ever truthful. It is known the the rank of *Siddeeqiyyah* (being ever truthful) is a lofty rank; no one attains it except the unique ones among them whether male or female. Allah the Exalted says:

﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ﴾

“The Messiah (‘Eesaa), son of Maryam (Mary), was no more than a messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddeeqah (a truthful woman).” (Al-Maidah: 75)

The best of the *Siddeeqeen* (the ever truthful ones) absolutely is Abu Bakr - may Allah be pleased with him -, Abdullah bin Uthman Abee Quhaafah. He answered the Prophet (ﷺ)’s call when he invited him to Islam without any hesitation or indecision; just by the Messenger (ﷺ) calling him to accept Islam. He believed the Prophet (ﷺ) when his people belied him. Likewise, he believed him when he talked about the *Israa’* and *Mi’raaj* while the people rejected it saying, “How could you have travelled from Makkah to Bayt al-Maqdis, O Muhammad, and returned in a single night, and then you claim you ascended into the heavens? That is impossible!”

Then they went to Abu Bakr and said, “Have you heard what your companion is saying?” He asked, “What has he said?” They replied that he said such-and-such. Abu Bakr replied that, “If he has actually said that; then he has said the truth.” From that day he was named *as-Siddeeq* (the ever truthful) – may Allah be pleased with him.

As regards lies, the Prophet (ﷺ) said, “And be cautious about telling

lies.”

Iyyaakum (as it occurs in the Arabic text, meaning, be cautious) expresses warning; i.e., avoid telling lies. Lying is to give information that contradicts fact whether in speech or action. If an individual says, “Today is what?” and you answer that, “Today is Thursday” or “Tuesday” while it is Wednesday; that is a lie because it contradicts the reality since today is rather Wednesday.

So, the hypocrite is a liar because his open shows he is a Muslim while he is actually a liar. Hence, he is lying in his action.

His saying: “...and falsehood leads to vice”: *Fujoor* means disobedience to Allah. And that is because; the individual would become iniquitous and worsen, abandoning obedience to Allah for defiance. The worst vice is disbelief - and the refuge is with Allah - since disbelievers are the worst sinners as Allah the Exalted said:

﴿أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۚ﴾ (٤٢)

“Such will be the *Kafarah* (disbelievers in Allāh, in His Oneness, and in His Messenger Muhammad (Peace and blessings be upon him)), the *Fajarah* (wicked evil doers).” (Abasa: 42)

He the Exalted also says:

﴿كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَزِدُّكَ مَاجِئِينَ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

﴿الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ۖ﴾ (١٠)

“Nay! Truly, the record (writing of the deeds) of *Fujjar* (disbelievers, polytheists, sinners, evil doers and the wicked) is (preserved) in *Sijjin*. And what will make you know what *Sijjin* is? A register inscribed. Woe that Day, to those who deny. Those who deny the Day of Recompense.” (Al-Mutaffifin: 7-11)

Allah also said:

﴿وَالنَّالُفُجَّارَ لَفِي جَحِيمٍ ۖ﴾ (١٤)

“And verily, *Al-Fujjar* will be in the blazing Fire (Hell).” (Al-Infitaar: 14)

Therefore, falsehood leads to vice and vice leads to Fire - We seek refuge with Allah from it.

His saying: “A man would tell lies” – in another version – “An individual will continue to tell lies and seek out lies until he is written down before Allah as a liar.”⁽¹⁾ Telling lies is one of the forbidden acts; in fact, some of the scholars say it is among the most grievous sins since the Messenger (ﷺ) warned that the habitual liar will be written down with Allah as a liar.

Among the most grievous lies is: what the people do today; they would write a piece, wellknown to them to be lies for the purpose of making people laugh. Warning occurs in the hadeeth against this. The Messenger (ﷺ) said, “Woe be upon the person who would speak and lie to make the people laugh. Woe to him! Woe to him!”⁽²⁾ This is stern warning regarding something many consider trivial.

Lies are entirely forbidden without exception, and it absolutely leads to vice. It occurs in hadeeth⁽³⁾ that three forms are exempted: During a battle, while reconciling between people and what the woman tells her husband or what he says to her. Nevertheless, some among the people of knowledge explain that: Lies in the narration refers to *Tawriyyah* (Allusion) and not outright lies. They say: *Tawriyyah* could generally be called *kadhb* (Lie) as in the hadeeth of Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said, “Ibraheem never told a lie except three lies; two of which were in the cause of Allah, the Exalted, in His saying: ‘Verily, I am sick’ (As-Saaffaat: 89) and His saying: ‘Nay, this one, the biggest of them (idols) did it’ (Al- Anbiyaa: 63). Another instance was regarding Saarah...” the hadeeth.⁽⁴⁾ But he did not actually lie, he only made indirect statements in which he was

- 1 The version of Muslim occurs in the Book of Benevolence and Relations, Chapter on Abhorrence of Lies and the Virtue and Excellence of Truth; no. 2607.
- 2 Reported by Aboo Daawood, Book of Manners, Chapter on Strict Warning Against Lies; no. 4990. He then said, “This is a Sound hadeeth.”
- 3 It is a part of the hadeeth of Umm Kulthoom bint Uqbah who said, “I never heard him relaxing in any of what people say except regarding three things: War, reconciliation between people and a man’s discussion with his wife and the woman’s talk with her husband.” Reported by Muslim, the Book of Benevolence and Relations, Chapter on Prohibition of Lies and Explanations on what is allowed of it; no. 2605.
- 4 Reported by Al-Bukhaari, Book on the Narrations of the Prophets, Chapter on Allah’s saying, “...and Allah made Ibraaheem khaleel”; no. 2357, 3358, and Muslim in the Book of Virtues, Chapter on Some Virtues of Ibraaheem the khaleel; no. 2371.

truthful.

In any case, lies are not allowed except in these three cases based upon the opinion of many among the people of knowledge. Some scholars say: Lies are absolutely forbidden; whether jokingly or seriously and whether it has to do with taking wealth or not.

More grievous than lying itself is to lie and swear in order to usurp people's wealth such as falsely claiming a right from him which he would deny, saying, "By Allah! You have no right on me." The individual may also claim what is not his saying, "I have such-and-such with you" while lying. When he swears regarding the claims and lies, that is perjury which plunges the person into vice and then hurls him in the Fire – we ask Allah's refuge against the Fire.

It is authentically related that the Prophet (ﷺ) said, "Whoever swears false oath to usurp the wealth of another Muslim will meet Allah while He is angry with him."⁽¹⁾

In a nutshell, lying is forbidden and it is absolutely not allowed for the individual to lie; whether jokingly or seriously except regarding the three matters even though the scholars hold differently about the exceptions in the hadeeth as explained earlier.

HADEETH 55

الثَّانِي: عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ، ﷺ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ؛ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَالْكَذِبُ رِيبَةٌ» رواه التِّرْمِذِيُّ. وقال: حديثٌ صحيحٌ.

Hasan bin 'Ali ؓ said: I remember (these words) from Messenger of Allah ﷺ: "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt." [At-Tirmidhi]

1 Reported by Al-Bukhaari in the Book of Tafseer, Chapter on "..."; no. 4549, and Muslim in the Book of Faith, Chapter on Warning the individual about whoever usurps the right of a Muslim; no. 138.

COMMENTARY

His saying: “Give up”: i.e., leave. “what is doubtful to you”; meaning, what you are not certain of “for that which is not doubtful to you”: for that having which is not doubtful.

This is among the narrations in the *Forty Hadeeth Collection* by an-Nawawee and is a very comprehensive and important narration. It forms one of the major means to attaining piety and restraint.

The People of Knowledge - may Allah shower blessings on them – have followed this hadeeth on the matters of Fiqh from the aspects of restraint and have cited many instances in that respect such as:

An individual has his clothes stained with filth not knowing whether it was at the front or back of the cloth. If he washes the front, he remains doubtful that it, perhaps, actually touched the back area, and likewise if he washes the back area. So what is the approach of prudence? The way to maintain prudence is to wash both sides in order to leave no doubt.

Another instance: If an individual doubts during his Prayer whether he had observed two units of prayer or three units without having preponderance for any one of the two views; if he took two units he would feel he was deficient and if he held that they were three, he still feels uncomfortable even though he was not deficient. In that case, he would act based on what is not doubtful and hold the lower units. Hence, if he doubts whether they were three units or four, he should uphold three, and so on. This hadeeth is a basic rule in the Fundamentals of Islamic Jurisprudence; that you should avoid what makes you doubt for what you are certain of.

Additionally, it has some heart-related benefits: the individual regularly remains tranquil and not uneasy since conscious individuals become worried when they take to what they doubt; they continuously worry: “may be I have done such-and-such; and may be I have left such-and-such.” So when he cuts off these uncertainties all that goes off him.

The Prophet (ﷺ) said, “...for truth is peace of mind”: this is the point of reference in the hadeeth with regards to the chapter title: Chapter

on Truthfulness. Truth brings rest of mind; the person of truth never regrets. He would never have to say, "I wish I had..." because he will achieve safety through truthfulness. Allah saves the truthful through their truthfulness. So you'll always find the truthful ever calm because he would not have to regret over whatever happens now on in the future because he had said the truth; "Whoever is truthful is saved."

As regards lying, the Prophet ﷺ explained that it doubt. Consequently, the first uncertainty befalls the liar; he begins to wonder whether the people will believe him or not? So, you'll find the liar giving information and swearing by Allah that he is truthful so that his words will not be doubted even though he is to be doubted.

You'll find the hypocrites – for instance – swearing by Allah in their utterances although he himself is doubtful. Allah the Exalted said:

﴿يَأْتِيهَا النَّبِيُّ جَهْدَ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ﴾

"...but really they said the word of disbelief, and they disbelieved after accepting Islam and they resolved that (plot to murder Prophet Muhammad which they were unable to carry out...."
(At- Tawbah: 73)

Therefore, falsehood is undoubtedly, incertitude and worry for the individual. He'll worry whether the people have known he was lying or not? So he is continuously in doubt and worry. We deduce from this hadeeth that it is obligatory for the individual to avoid lying and stick to truthfulness because lying is incertitude while truth brings rest of mind. And the Prophet (ﷺ) had said, "Give up what is doubtful to you for that which is not doubtful."

Allah alone grants success.

HADEETH 56

الثَّالِثُ: عَنْ أَبِي سُفْيَانَ صَخْرِ بْنِ حَرْبٍ، رَضِيَ اللَّهُ عَنْهُ، فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرْقُلَ، قَالَ هِرْقُلُ: فَمَاذَا يَأْمُرُكُمْ - يَعْنِي النَّبِيَّ ﷺ - قَالَ أَبُو سُفْيَانَ: قُلْتُ: يَقُولُ: «اعْبُدُوا اللَّهَ وَحْدَهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا،

وَأَتْرَكُوا مَا يَقُولُ أَبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلَاةِ، وَالصَّدَقِ، وَالْعَفَافِ، وَالصَّلَاةِ
متفق عليه .

Abu Sufyan ؓ reported, in course of his detailed narration about Heraclius when the latter questioned him about the teachings of the Prophet ﷺ. He said that he (ﷺ) told (us): “Worship Allah Alone and do not associate a thing with Him; and give up all that your ancestors said.” He also commands us to perform Salat (prayers), to speak the truth, to observe modesty and to strengthen the ties of kinship. [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him – cited the hadeeth of Abu Sufyan, Sakhr bin Harb. Abu Sufyaan was a disbeliever; he only later accepted Islam between the period of the Hudaibiyah Treaty and the Triumph over Makkah. The Hudaibiyah Treaty took place in the sixth year after hijrah while Triumph over Makkah occurred in the eighth year.

Abu Sufyaan went to Heraclius at ancient Syrian in the company of some of the Quraysh people. Heraclius was the king of christians at the time who had read the Torah and Injeel with knowledge of the past books and he was quite intelligent. When he heard of Abu Sufyan and his group arriving from the Arabian Peninsula, he invited them and started asking them about the Prophet (ﷺ), his companions, the acceptance he got and his honesty – peace and blessings be upon him -.

Each time they spoke about him he knew the Prophet (ﷺ) is the one prophesied in the past books. Unfortunately, Heraclius was avaricious of his kingdom and so, he refused to accept Islam for a wisdom Allah – the Mighty and Sublime – had willed.

Heraclius asked Abu Sufyan what the Prophet (ﷺ) ordered them and he replied that he ordered them to worship Allah and not join anything in worship with him. They should not worship any deity except Allah; neither a king nor messenger nor tree nor stone or sun or moon nor any other thing. Worship is due to Allah alone. This

message of the Messenger (ﷺ) was the same thing that was brought by all the Messengers ﷺ. They all came with declaring Allah's oneness:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ (25)

"And We did not send any messenger before you but We revealed to him (saying): La ilaha illa Ana [none has the right to be worshipped in truth but Allah], so worship Me (alone and none else)" (Al-Anbiyaah: 25)

Allah the Exalted also said:

"And verily We have sent among every Ummah (community or nation) a Messenger (proclaiming): 'Worship Allah (alone), and avoid Taaghoot (all false deities beside Allah.)'" (An-Nahl: 36)

Meaning, worship Allah and avoid joining any partner with Him.

This is what the Messengers invited to. So the Prophet (ﷺ) came with what the Prophets before him came with: Worshipping Allah alone and avoiding *Shirk*.

He is also saying: "...and give up all that your ancestors said": Imagine his being clearcut with the truth! The Prophet (ﷺ) told them to eschew all forms of idolatry the forefathers were upon. But as for the noble character the forefathers were upon, he did not tell them to abandon them as Allah the Exalted told us:

"And when they commit a Fâhisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: 'We found our fathers doing it, and Allah has commanded us of it.'"

So Allah refuted them:

﴿إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾ (28)

"Say: 'Nay, Allah never commands Fahishaah [immoralities].'" (Al-A'raf: 28)

In a nutshell, the Messenger – alayhi as-salaat was-salaam – ordered his Ummah; those who witnessed his invitation to abandon what their forefathers were upon of *Shirk*.

His saying: "He also commands us to perform the Prayer": As-Salaah (Prayer) is a link between the servant and his Lord. It is the

most emphasized pillar of Islam after the Two Statements of Testimony, and it differentiates the Muslim from the non-Muslim as the Prophet (ﷺ) said, "The treaty between us and them is the Prayer; whoever abandons it has disbelieved."⁽¹⁾ That is, he has committed disbelief that expels (the individual) from the path because the Messenger ﷺ said, "The treaty between us and them is the Prayer." That is the distinction between the believers and disbelievers.

Far from the truth are those among the scholars who view that: the disbelief in this hadeeth is Minor, similar to what is in his saying that: "Two of the traits in the people constitute disbelief..."⁽²⁾ This is because whoever ponders about the hadeeth will realize that it is a mistaken interpretation and that the inescapable meaning is the Major disbelief which expels the individual from the path.

This is because the difference between two things; between *Eemaan* (Faith) and *Kufr* (disbelief), necessarily distinguishes between one of them and the other; otherwise, it will not be regarded as distinction. For instance, the boundary between two lands; one belongs to Zayd and the other to 'Amr. This boundary is a distinction; it does not allow the lands of either of them to be trespassed by any of them both. Likewise, the Prayer is a boundary; whoever is out of it is not inside what it surrounds.

Consequently, the Prayer - contrary to other deeds -, if the individual abandons it, he becomes disbeliever. If a person leaves fasting in the month of Ramadan, eating during the day and night undauntedly, we would not say he is a disbeliever. But if he abandons the Prayer we will say he is a disbeliever. If he leaves giving the Zakah, gathering wealth without giving the obligatory charity, we will not say he is a disbeliever. But if he abandons the Prayer we will say to him that he is a disbeliever. Eevn if a person refuses to perform the Hajj while he is capable to do so, we would not say he is a disbeliever; but if he leaves

1 Reported by At-Tirmidhee, the Book of Eemaan, Chapter on what is reported about abandoning the Prayer; no. 2621, an-Nasaaee, Book of Prayer, Chapter regarding the one who abandons the Prayer; no. 463, Ibn Maajah in the Book on establishing the Prayer, Chapter on what is reported about the one who leaves the Prayer; no. 1079, Ahmad in the Musnad (5/346, 355). At-Tirmidhee said, "It is Sound and Authentic." Al-Hakim also graded it authentic and adh-Dhahabee, and al-Albaanee said, "It is as they have ruled." Check Al-Mishkaat; no. 574, footnote no. 5.

2 Reported by Muslim in the Book of Eemaan, Chapter on generally employing the word, *Kufr*, on matters of abusing an individual's ancestry and wailing over the dead; no. 67.

the Prayer we'll say he is a disbeliever.

Abdullah bin Shaqeeq – may Allah shower blessings on him -, one of the students of the companions, wellknown, said: “The companions of Muhammad (ﷺ) did not consider abandoning any deed as disbelief except the Prayer.”⁽¹⁾ Therefore, the Prayer the Messenger (ﷺ) would order, if an individual abandons it, it is as if he abandons the Tawheed. That is to say, he will become a disbeliever, polytheist – we seek refuge with Allah. This is what the hadeeth of Jabir reported by Muslim from Jabir from the Prophet (ﷺ) that he said, “**That between the individual and joining partners with Allah and disbelief in Him is abandoning the Prayer.**”⁽²⁾

His saying: “**And he used to enjoin us to speak the truth**”: this is the point of reference in the hadeeth; the Prophet (ﷺ) would order his Ummah to be truthful similar to Allah's saying:

“O you who believe! Fear Allah and be with those who are true (in words and deeds)...” (At-Tawbah: 119)

Truthfulness is a noble trait which has two forms:

Truthfulness with Allah and truthfulness with Allah's servants, and they are both noble traits. The opposite of truthfulness is falsehood which is to tell something contrary to reality. Falsehood is bad character and is among the traits of the hypocrites according to the Messenger (ﷺ): “**The signs of the hypocrite are three: When he speaks he lies...**” Some of the people – and we ask Allah's refuge - are afflicted with this illness; they are never happy or at ease except with falsehood. He is ever lying; if he gives you any information he lies. When he sits in gatherings he fabricates things to amuse the people and the Prophet (ﷺ) had warned that, “**Woe to he who talks and lies to amuse the people...Woe to him! Then woe to him! Then woe to him!**” Three times!

His saying: “**...and (he commands us) abstinence**”: i.e., *Iffah* (as it occurs in the Arabic text, meaning: self restraint). Abstinence occurs in two forms: Self-restraint regarding lusts and self-restraint regarding the stomach.

1 Reported by At-Tirmidhee in the Book of Eemaan, Chapter on what is reported about abandoning the Prayer; no. 2622. Al-Albaanee said, “And its chain is authentic.” See: al-Mishkaat no. 579; footnote no. 2.

2 Reported by Muslim in the Book on Eemaan, Chapter on generally employing the word, Kufr, regarding the one who abandons the Prayer; no. 82.

As for the first form of abstinence: It is that the individual avoids illicit sexual intercourse and dealings because Allah the Exalted says:

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ۝٣٢﴾

“And come not near unlawful sex. Verily, it is a Faahishah (i.e. anything that transgresses its limits, a great sin), and an evil way (that leads one to Hell unless Allaah forgives one).” (Al-Israa: 32)

He – the Exalted – ordered that the fornicator be flogged a hundred lashes and exiled for a whole year if the individual had never been married. But if he had been married and has had intercourse with the wife and then commits illicit sexual intercourse, he will be stoned to death. These things discourage the people from committing this obscenity which destroys character, religion and genealogy and brings about dangerous diseases whose consequences are wellknown today on account of the spread of the indecent illicit intercourse – and the refuge is with Allah.

Allah also forbade whatever may lead to illicit sexual intercourse. So He forbade the woman going out displaying her ornaments. He said:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۝٣٣﴾

“And stay in your houses and do not display yourselves like the time of ignorance...” (Al-Ahzaab: 33)

Consequently, the best place for the woman is her house, she not go out except due to necessity or dire need. And when she does, she should obey the Messenger (ﷺ) and go out unscented; i.e., without perfuming herself or displaying ornaments.⁽¹⁾

Likewise, He ordered the woman to veil herself away from all men who are not permanently prohibited in marriage to her – when she goes out. And the legislated veiling is for the woman to cover whatever

1 As is contained in the hadeeth of Abu Hurayrah – may Allah be pleased with him – that the Messenger of Allah ﷺ said, “Do not prevent Allah’s female servants from Allah’s mosques; but they should go out unscented.” Reported by Abu Daawood, in the Book of Prayer, Chapter on the woman’s going out to the mosque; no. 565, and Imam Ahmad in the Musnad (2/438, 475, 528) and al-Albaanee graded it authentic in al-Irwaa no. 515.

may lead to indecency if exposed the most significant of which is the face. It is obligatory to veil the face from men than even the head and arm and the legs. The view that the face may be exposed is not sound because it is self contradictory.

How can it be allowed for the woman to expose her face and obligatory for her at the same time – according to that view -, to cover her two legs?! Which of them both is a greater source of trial and which of them more easily leads to indecency: that the woman exposes her face or her feet? Every sane individual would say: the woman's exposing her face is more predisposing to trial and lewdness.

Additionally, Allah forbade her going out scented; if she goes out sweet-smelling, she would be displaying lewdness putting the people to trial. She'll be displaying the same looseness if she walks in the shopping malls perfumed – we ask Allah for wellbeing.

It is not allowed at all for anyone to help his household upon that, he should look over them; both the wife and daughter or sister or even the mother and others. No individual should permit the members of his household to go out in a manner the Law does not approve.

As for the second form of self-restraint; it refers to holding back regarding the desires of the stomach; i.e., that in the hands of the people as Allah the Exalted said:

﴿يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ﴾

“The one who knows them not, thinks that they are rich because of their modesty.” (Al-Baqarah: 273)

That is, out of restraint from asking people; for the fact that the individual will never ask anybody for anything. Solicitating is demeaning; and the asking hand is down, lowly while the giving hand is noble. So it is not allowed for you to ask anyone except when all alternatives are exhausted such as when the individual is in dire need to fulfill pressing essentials, then he may ask. But without dire need, asking is forbidden; many hadeeths have been reported warning against that. In fact, the Prophet (ﷺ) even said that the beggar will come on the Day of Ressurrection not having a piece of flesh on his face – we seek Allah's refuge. He would not have flesh on his face before the people on that great day of gathering.

Furthermore, the companions – may Allah be pleased with them all – to pledge with the Prophet (ﷺ) not to beg people anything to such an extent that if the whip on anyone among them falls while he is on his ride, he will not beg anyone: Kindly help pick the whip. He'll rather descend the mount and pick it up. Anyone Allah blesses with wealth and self-restraint would not know how demeaning begging could be till he is ever disgraced in front of the people. How would you stretch your hand to a creature and say, "Give me" while you're just like him? Hence, "When you ask, ask of Allah; and when you seek help seek help from Allah."

As for the fifth thing, his saying: *As-Silah*, "maintaining ties."

As-Silah is for you to keep what Allah has ordered to be maintained among the near relatives; the nearer the more compulsory. The most important are the parents; because keeping ties with both parents constitutes kindness towards parents. Relatives have the rights of maintenance and kindness with respect to the extent of their nearness. So the obligation to maintain ties with your brother is more binding than the paternal uncle and your paternal uncle has more rights than your father's paternal uncle and so on; the closer the greater the rights.

Connecting ties occurs in the Qur'an and the Sunnah without specifications, and whatever occurs in the Qur'an and the Sunnah without specification will be taken according to custom. So whatever the custom considers to mean connecting ties means so and that is with respect to individuals, conditions and times and places. For instance: If you relative does not need your assistance and is sound in health and you hear about him not being in need of anything; that is connection of ties with him even if that happens for a month or a month and a half and the likes since according to our custom that already constitutes connecting ties. And that is for the reason that the people – and all praises belong to Allah -, are now independent one another; no one depends on the other.

But if the person is so close such the father or mother or brother or paternal uncle, he is more deserving to be more connected. Likewise if he were poor, he is more in need of connection. Similarly, if he falls ill he is more in need of kindness, and so on.

In a nutshell, since maintaining ties occurs in the Qur'an without specifying details, the custom will be employed for such details and that

differs with respect to the matters we mentioned: Nearness, condition, persons, times and place, and what is customarily considered as from maintaining ties constitutes it; and what usually implies breaking ties is considered as such.

There are many texts regarding the virtues of maintaining ties of kinship and warnings about severing them.

HADEETH 57

الرَّابِعُ: عَنْ أَبِي ثَابِتٍ، وَقِيلَ: أَبِي سَعِيدٍ، وَقِيلَ: أَبِي الْوَلِيدِ، سَهْلُ بْنُ حُنَيْفٍ، وَهُوَ بَذْرِيُّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَنْ سَأَلَ اللَّهَ، تَعَالَى، الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ» رواه مسلم .

Abu Thabit from Sahl bin Hunaif ؓ said: The Prophet ﷺ said, "He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned this hadeeth under the Chapter of Truthfulness, and the point in it is his saying, "He who asks Allah for martyrdom, with truth..." Martyrdom is a high rank next to that of the ever truthful persons as Allah – free is He from all imperfections – says:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾ (١١)

"And whosoever obeys Allah and the Messenger, such will be in the company of those whom Allah has bestowed His Grace, [they are] of the Prophets, the Siddiqun (those followers of the Prophets who were foremost in belief, like Abu Bakr As-Siddeeq,

may Allah be pleased with him), the martyrs and the righteous.”
(An-Nisa: 69)

And it is of different categories:

Such as: *Shahaadatu* (witnessing) the legislations of Allah – the Mighty and Sublime – over Allah’s servants. This is the witnessing of the scholars regarding which Allah said,

“Allah bears witness that none has the right to be worshipped but He, so also do the angels [bear witness], and those who have knowledge.” (Al-Imran: 18)

Some of the scholars have explained that His saying, “*Shuhadaa* (in the verse but translated as *martyrs*)” refers to the scholars. And undoubtedly, the scholars are *Shuhadaa* (witnesses); they witness that Allah the Exalted has sent His Messenger, Muhammad (ﷺ) with the guidance and the true religion. Likewise, they bear witness over the Ummah that Allah’s legislations reached it and explain Allah’s laws saying: this is allowed and that is prohibited, this is obligatory and the other is recommended and the other is disliked. No one knows this except the people of knowledge, and for that reason, they are witnesses.

Among the *Shuhadaa* also are: the one who falls victim of an epidemic or who dies of a stomach related illness or an inferno or drowning and their likes.

Among them as well are: those who were killed on the path of Allah.

Among the *Shuhadaa* are those killed while defending their property and life according to the Prophet (ﷺ) when a man enquired that, “What would you advice, Messenger of Allah, if a man comes to me asking for my wealth – forcefully?” He answered, “Do not give him your wealth.” He then said, “What if he fights me?” He replied, “Fight him too.” The man said, “What if I happen to kill him?” He (ﷺ) said, “He will be in the Fire – because he is aggressor, an oppressor.” The man asked, “But what if he kills me?” He said, “Then you are a *Shaheed* (martyr).” “What if I kill him?” He answered, “He will be in the Fire.”⁽¹⁾

The Prophet (ﷺ) also said: “Whoever is killed while protecting his blood is a martyr, and whoever is killed defending his family is a

1 Its referencing was mentioned earlier.

martyr and whoever is killed guarding his wealth is a martyr.”⁽¹⁾

Likewise, among the *Shuhadaa* (martyrs) are those killed unjustly; for example: some one agreses against him and kills him in cold blood – unjustly – such is also a martyr.

However, the noblest of the *Shuhadaa* are those killed in the cause of Allah as Allah the Exalted said,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٣١﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٢﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٣٣﴾﴾

“Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them fear shall come, nor shall they grieve. They rejoice in a Grace and Bounty from Allaah, and that Allaah will not waste the reward of the believers.” (Al-Imran: 169-171)

The martyrs mentioned in that verse are those who fought so that Allah’s words reign supreme. They did not fight to personal benefits or to seek so wealth; they have only fought so that the word of Allah is supreme as the Prophet (ﷺ) said when he was asked about a man who would fight to show bravery or out of tribal pride or for status; which of them is in Allah’s path? He – peace and blessings be upon him – said, “Whoever fights so that Allah’s words reigns supreme is that for the path of Allah.”⁽²⁾

This is the standard of justice established by the Prophet (ﷺ); the individual should weigh his own deeds therewith.

Therefore, whoever fights for this Word does so in the cause of Allah; if you are killed, you are a martyr but if you return with spoils, then you are successful as Allah – free is He from all imperfections – has said,

“Say: ‘Do you wait for us but to attain one of the two (martyrdom

1 Its reference was cited earlier.

2 Its reference was cited earlier.

or victory)?”

So it is either martyrdom or triumph with booty.

﴿وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا﴾

“While we await for you either that Allaah afflicts you with a punishment from Himself, or at our hands.” (At-Tawbah: 52)

That is, it's either punishes you and protect us from your evil as He the Exalted did against the confederates who gathered against Madeenah seeking to fight the Messenger (ﷺ) and Allah sent a violent wind against them along with forces casting fear in their hearts; “... or at our hands” as it happened at Badr. There, Allah punished the idolaters at the hands of the Messenger (ﷺ) and his companions. The individual who fights to make Allah's Word supreme is the martyr.

If an individual asks his Lord and says: “O Allah, I ask you for martyrdom in your path – and there is no such martyrdom except through participating in battle fought to make Allah's word reign supreme -, if Allah sees his truthfulness and intention; He places him in the rank of the martyrs even if he dies on his bed.

It remains for us to discuss the one fighting to defend his land: Is it in the path of Allah or not?

We say: If you are fighting for your country because it is an Islamic country; and so you intend to protect it on account of its being an Islamic country, that is for Allah's path since you're fighting to make Allah's Word supreme.

But if you fight just because it is a country; then that is not for the sake of Allah because the measure put in place by the Prophet ﷺ that the one who fights that Allah's Word is supreme fights in Allah's path would not have been followed. Therefore, it is obligatory for the individual to make his intention right while fighting in defence of his country. He should intend fighting to guard the land because it is an Islamic land. So, his intention is to protect the Islam therein and then, if he is killed, he gains the reward of martyrdom. And if he returns victorious, he is successful, having booty in addition. It's either the gains of booty in this world or success in the hereafter.

This matter had been explained previously.

Allah alone grants success.

HADEETH 58

الخامس: عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ فَقَالَ لِقَوْمِهِ: لَا يَتَّبِعَنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلَا أَحَدٌ بَنَى بُيُوتًا لَمْ يَرْفَعْ سُقُوفَهَا، وَلَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خِلِفَاتٍ وَهُوَ يَنْتَظِرُ أَوْلَادَهَا. فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكَ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ - يَعْنِي النَّارَ - لِتَأْكُلَهَا فَلَمْ تَطْعَمَهَا، فَقَالَ: إِنْ فِيكُمْ غُلُولًا، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ: فِيكُمْ الْغُلُولُ فَلْتُبَايِعْنِي قَبِيلَتَكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ فَقَالَ: فِيكُمْ الْغُلُولُ. فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ، فَوَضَعَهَا فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، فَلَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ قَبْلَنَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الْغَنَائِمَ لَمَّا رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا» متفقٌ عليه .

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, "One of the earlier Prophets who was out on an expedition proclaimed among his people that no man should follow him who had married a woman with whom he wished to cohabit but had not yet done so, or who had built houses on which he had not yet put the roofs, or who had bought sheep or pregnant she-camels and was expecting them to produce young. He, then, went on the expedition and approached the town at the time of the 'Asr prayer or little before it. He then told the sun that both it and he were under command and prayed Allah to hold it back for them, so it

was held back till Allah gave him victory. He collected the spoils and it (meaning fire) came to devour these, but did not. He said that among the people there was a man who stole from the booty. He told them that a man from every tribe must swear allegiance to him, and when a man's hand stuck to his, he said: "There is thief among you and every individual of your tribe must swear allegiance to me." (In course of swearing of allegiance,) hands of two or three persons stuck to his hand. He said: "The thief is among you." They brought him a head of gold like a cow's head and when he laid it down, the fire came and devoured the spoils. Spoils were not allowed to anyone before us, then Allah allowed spoils to us as He saw our weakness and incapacity and allowed them to us." [Al-Bukhari and Muslim]

COMMENTARY

This hadeeth cited by the author contains marvelous signs; the Prophet (ﷺ) spoke about one of the Prophets – peace and blessings be upon them all – that he fought a people he was asked to fight. But he – peace and blessings be upon him – prevented every individual who had tied nuptial knot with a woman but had not consummated, every person who had built a house but had not roofed it and whoever had bought sheep or a pregnant she-camel awaiting its giving birth. And that was because their thoughts will be busy with these matters. The just-married will be busy with the wife he had not consummated marriage with; he'll be overwhelmingly attracted to her. Likewise the one who had raised his house remaining its roofing; the house he intends to move into along with his household will certainly preoccupy him. Similarly, the owner of the pregnant she-camel and sheep, the offsprings he awaits will definitely absorb his thoughts.

But the individual requires complete devotion when fighting in Allah's cause; the Jihad forms his entire concern. Hence, Allah – free is He from imperfections – said:

"So when you have finished (from your pre-occupation), devote yourself for Allah's worship." (Ash-Sharh: 6)

That is to say, when you have finished from the worldly affairs such that they do not preoccupy you; then devote your attention to worship.

The Prophet (ﷺ) said, "The Prayer should not be observed when

the food is already served and when he is pressed by (the need to empty bowels of) the two filths.”⁽¹⁾ This indicates that it is incumbent on the individual to free his mind and body when he sets to embark on worship in order not to observe the worship while preoccupied by those things. He'll then be able to observe it calmly while paying full attention.

Then he fought the battle and attacked the people after the late afternoon Prayer while the night approached. So he feared that when the night falls they may not triumph so he started addressing the sun; saying: “You are ordered and I am ordered too...” But while the order of the sun is universe-related, his own order is legislation-related. He was ordered to fight in Allah's cause while the sun is commanded to move as Allah – the Mighty and sublime – ordered it. Allah says:

*“And the sun runs on its fixed course for a term (appointed).
That is the Decree of All-mighty, the All-knowing.” (Ya-sin: 38)*

Since Allah - the Mighty and Sublime – created it, the sun would move as it was ordered neither being faster nor slower, nor falling nor rising.

He said: “O Allah! hold it back for us”: and Allah immediately held back the sun from setting until this Prophet – peace and blessings be upon him – finished his battle and got tremendous booty. In the past nations, booty was not permissible for those who fought in the battle; taking war booty is only allowed in the Ummah – and all praise belongs to Allah -. As for the past nations, they would gather the booty and fire would descend from the heaven and burn it. So they gathered the booty but fire did not come down; it was not burnt. Thereupon, this Prophet said, “somebody has stolen from the booty!”

Consequently, he ordered that every tribe should come forward and pledge to him that it has not stolen from the booty. When they did that, the hand of one of them got stuck to the hand of this Prophet – peace and blessings be upon him -. Hence, he averred, “**The thief is among you**”: i.e., the tribe. Then he called each individual in the tribe to pledge separately and the hands of two or three men got stuck to his. Then he said, “The booty-thief is among you” and they brought it out.

Al-Gulool is stealing from war booty by hiding any part of it. They

1 Reported by Muslim in the Book of Mosques and the Places of Prayer, Chapter on Dislike for observing the prayer when the food is already served; no. 560.

had hidden a cow-head size of gold. When they returned it and it was joined with the rest of the booty, the fire descended and burnt it – and free is Allah from all imperfections! This is among the signs of Allah.

The hadeeth contains evidence for many lessons:

Such as: Fighting in the cause of Allah was legislated for the past nations too as is the case in this Ummah; the Book of Allah points to this in His saying that:

﴿وَكَايَ مَنِ نَبَىٰ قَتَلَ مَعَهُ رِيَّتُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا

أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٦﴾﴾

“And many a Prophet (i.e. many from amongst the Prophets) had fought (in Allaah’s cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah’s Way, nor did they weaken nor degrade themselves.” (Al-Imran: 146)

And similarly in the story of Taalut (Saul), Jaalut (Goliath) and Daawood (David) – peace and blessings be upon him – in Soorat al-Baqarah 246-252.

The hadeeth also teaches: the Mightiness of Allah – the Mighty and Sublime -, that He is the Controller of the entire universe and that He – free is He from all imperfections and Exalted is He – makes events happen contrary to their original course in order to strengthen the Messenger or protect him from an evil or due to some benefits of Islam.

In a nutshell, the signs of the Prophets strengthen them in every sense. That is for the reason that essentially in the manner Allah has created it is ever moving; it will not stop or move faster; and neither will it tarry except by Allah’s command. But here, Allah ordered it to hold back and the time between the Asr prayer and the sun’s setting became elongated till Allah granted victory from the hands of this Prophet – peace and blessings be upon him.

This refutes the naturalists who claim that the celestial bodies are unalterable - Free is Allah from all imperfections! Who created the celestial bodies?! It is Allah - the Mighty and Sublime -; the One who created it is capable of altering it. But they think that these bodies move naturally and no one can alter it because they reject the Creator – and the refuge is with Allah. The evidences from the Book and

the Sunnah show that celestial bodies may be altered; this Prophet – peace and blessings be upon him – supplicated and the sun halted, Muhammad, Allah’s Messenger (ﷺ), was requested by the idolaters to show them a sign that will show his truthfulness. He pointed to the moon which divided into two parts in their very eyes; a part on mount Safa and the other on the Marwa.

Regarding this, Allah – the Mighty and Sublime – said,

﴿اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۚ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۚ﴾ (٢)

“The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say, ‘This is a continuous magic.’” (Al-Qamar: 1 - 2)

Unfortunately, they shouted that “Muhammad employed magic against us; the moon did not split! Muhammad only used magic to confuse our sight and eyes!” The disbeliever against whom the word of Allah is established – we seek refuge with Allah – will not believe as Allah said:

﴿إِنَّ الَّذِينَ كَفَرُوا عَنْ وَعْدِ رَبِّكَ قُلُوبٌ مُّضِرَّةٌ ۚ وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ۚ﴾ (١٧)

“Truly! Those against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them...” (Yoonus: 96-97)

We beseech Allah for safety for ourselves and for you, and may He guide our hearts.

The hearts are between two of the Fingers of the Most-Merciful; He turns it in the direction He likes and directs it as He wills. The one gainst whom the promise of punishment is established will never believe even if you give him every proof. For that reason, they asked the Messenger (ﷺ) for a proof, he showed them the marvelous sign no one can bring about; but they rather said,

﴿وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۚ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ۚ﴾ (٢)

“...This is continuous magic.’ They denied (the verses of Allah in the Qur’an), and followed their own lusts. And every matter will be settled.” (Al-Qamar: 2-3)

This hadeeth also explains Allah’s favour on this Ummah considering His making the war booty seized from disbelievers permissible for her – and it was forbidden for the past nations. The war booty contains great benefit for the Muslim Ummah; it helps fund her battles and it aids her. So they seize the wealth of the disbelievers as war booty which they benefit from to fight them again; and that is among the favours of Allah as the Prophet (ﷺ) said, “I have been given five things no one among the Prophets before me was given - and he mentioned that: war booty has been made permissible for me but it was not allowed for anyone before me.”⁽¹⁾

Among the points of benefit in the hadeeth is: Allah’s sign; those who stole from the spoils had their hands glued to the hand of this Prophet which is unusual; but Allah is capable of doing all things. Normally, if a hand shakes the other, they separate. But the hands of those who stole the spoils rather glued to the hand of the Prophet. This is a sign; and that the Prophet did not know the Unseen.

Among the lessons in the hadeeth is that: the Prophets don’t know the Unseen – and that is clear – except what Allah makes them see of it. But essentially, they do not know the Unseen.

Many events in the life of our Prophet (ﷺ) illustrate this point because many things were unknown to him as Allah – the Exalted – said,

﴿وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ. وَأَعْرَضَ عَنْ

بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾﴾

“Then when he told her thereof, she said: ‘Who told you this?’ He said: ‘The All-Knower, the Well-Acquainted (Allah) has told me.’” (At-Tahreem: 3)

But as for him, he knows not the Unseen.

His companions – may Allah be pleased with them all – would be

1 Reported by Al-Bukhaari in the Book of Prayer, Chapter on the Prophet’s statement, “The earth has been made a mosque and a thing of purification for me”; no. 438, and Muslim in the Book of Mosques and the places of prayer; no. 521.

with him and he would not see them. Once, Abu Hurayrah – may Allah be pleased with him – who was in the state of sexual impurity was with him. So he left to perform the ritual bath. When he returned after having the ritual bath, he asked, “Where have you been, O Abu Hurayrah?”⁽¹⁾ Therefore, the Messenger ﷺ does not know the Unseen. No creature knows the Unseen as Allah the Mighty and Sublime – affirmed,

“(He Alone is) the All- Knower of the Ghayb (Unseen) and He reveals to none His Ghayb. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as he likes), and then He makes a band of watching guards (angels) to march before him and behind him” (Al-Jinn: 26, 27)

This hadeeth as well indicates the Power of Allah from the angle that from exactly where the fire comes would not be known; it just suddenly descends from the heavens. It does not come from the trees on the earth or the wood; it comes down from the heavens. Allah orders it and it comes down and burns up the war booty that had been gathered.

Allah alone grants success.

HADEETH 59

السادس: عن أبي خالدٍ حكيمٍ بن حزامٍ. رضي الله عنه، قال: قال رسول الله ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا» متفقٌ عليه .

Hakim bin Hizam ؓ reported that Messenger of Allah ﷺ said, “Both parties in a business transaction have a right to annul it so long as they have not separated; and if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their

1 Reported by Al-Bukhaari in the Book of Ritual Bath, Chapter on the sexually dirty who goes out to the market and other places; no. 285, and Muslim in the Book of Menstruation, Chapter on evidence that the Muslim does not become impure; no. 371.

transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated.” [Al-Bukhari and Muslim]

COMMENTARY

“Both parties in a business transaction”: i.e., the buyer and the seller. The word, *Bay’u* (trade) was generally employed regarding the both of them from the aspects of prevalence just as it is said that, *al-Qamaraan* (the two moons) regarding the sun and the moon, and *‘Umaraan* (the two Umars) about Abu Bakr and ‘Umar. So, the *Bayy’aan* (as it occurs in the Arabic text meaning, the two parties in business transaction) means: the buyer and the seller.

His saying: “...have a choice”: i.e., each of them both has a right to choose as long as they have not separated; that is to say, as long as they are both still at the place of transaction, none of them both has willingly left.

For instance: A man sells a car to another at 10,000; as long as they are both still at the place of transaction not having departed the location, they have a choice. If the seller chooses, he may cancel the transaction and if the buyer so wills, he may call of the sale. And that is out of Allah’s favours – free is He from all imperfections and Exalted is He -, and His easing the affairs of His creatures.

If an item is in the possession of an individual, the other party would long for it, wishing to have it, but when it comes under his possession, perhaps, his interest in it may wane just because it is now in his possession. So the Law-giver gave him the choice so that he would be gradual and thorough in his action.

As long as the two parties – the buyer and seller – have not separated, they have a choice no matter the length of time even if it is as lengthy as ten hours. If he buys an item from him in the early hours of the morning and they still remained together till noon; they both still have a choice based on the general sense in his statement that: “as long as they have not separated.”

In the hadeeth of Ibn Umar, (it says): “Or the other gives an option to the other.”⁽¹⁾ i.e., or when one of them says to the other: “You alone

1 Reported by Al-Bukhaari in the Book of Business Transactions, Chapter on If one of them both gives his companion the choice after the transaction, then the trans-

have the choice.” Then, the choice (of reconsideration) lies with him alone; the second party has no choice. Or that they both agree that, “We both do not any other choice.”

There are four forms:

1. They both either have a choice; that is when the transaction is general, without any condition (regarding their choices). In that circumstance, they both still have a right to choose – both the buyer and the seller –; either of them both could call of the transaction.

2. Or that they should trade on the condition that none of them will have any choice (for reconsideration after sealing the deal). Then the transaction would hold according to the agreement and no one of them both has any choice.

3. Or that they both transact the trade on condition that the buyer would have a choice while the seller would not. In that case, the choice would be for the buyer alone and the seller would not have a choice (for reconsideration). And that is for the reason that, the choice is a right of the seller and the seller; so if we agree to leave it or one of the parties gives it up to the other; the rights are theirs and they must not exceed (what they have agreed upon). The Prophet (ﷺ) has said, “The Muslims must fulfill their agreements except an agreement that forbids a permissible thing or allows a forbidden thing.”⁽¹⁾

The saying of the Prophet (ﷺ) that: “So long as they have not separated”: does not clearly explain the separation; but what is intended is physical separation. That is to say; as long as one of them has not departed from the other. But if they separate; the choice becomes null and the transaction holds.

The Prophet’s saying “And if they tell the truth and make every thing clear to each other, they will be blessed in their transaction”: This is the point of reference in the hadeeth of the chapter since it is Chapter on Truthfulness.

His saying, “If they tell the truth and make everything clear”: i.e., if they are truthful in their descriptions of the quality of the product by way of encouraging the buyer, and they make clear its faults as well.

action holds; no. 2112, and Muslim in the Book of Business Transactions, Chapter on the validity of the choice agreed upon during transaction on both parties; no. 1531.

1 Reported by At-Tirmidhee (1352) and At-Tirmidhee said :’ the hadeeth is Hassan Saheeh’

For instance: If he sells the car to him and says: “this car is new, and is a product of so-and-so year; clean and it has such-and-such facilities”, praising it with what it really does not have, we will say, “This is a liar in his claims.”

But if he sells the car to him with faults without making it clear to him; then we'll say: “This one has kept us in the dark; he did not make the matter clear.” Blessings come along with truthfulness and clarity. The difference between truthfulness and clarity here is that truthfulness is with regards to the attracting attributes while clarity has to do with the defects in it. So hiding the defects contradicts transparency and describing the item with attributes it does not have contradicts truthfulness.

Another example: He sells a sumptuous sheep to him and he begins to say its milk contains so-and-so, lying; this is contrary to truthfulness since he described the item with attractive qualities. But if he sells a sheep to him which has an illness not so apparent and he hides that; then we'll say, “he was not clear.” If he described it with qualities it does not have he has lied and was untruthful. So, clarity has to do with the defects while truthfulness is with regards to its good qualities. If he describes it with good qualities it actually lacks that is falsehood; he was not truthful. But if he hides its deficiencies; then he concealed and was unclear.

This is part of what some people do now – we ask Allah for wellbeing -, they would place the good commodity over the bad ones (during transactions). Such an individual has not been clear neither was he truthful. He was unclear because he did not mention the defective dates and he was untruthful because he presented the dates as entirely good. Likewise, some car dealers would sell cars in car fairs knowing fully well that they have deficiencies but they conceal it to the buyer saying: “Check all the faults” and so, the buyer begins to check. But they'll have particular defects that were it to be specifically mentioned, it would not be purchased. They only deceive the people, saying, “It has no defects; I am only selling it to you because of its body or headlamps”, lying, and knowing fully well that it has more serious defects he will never tell the buyer.

It is prohibited for the organizers of such fairs to do that and the owner of the car; they must be transparent and truthful and explain to the buyer that it has so-and-so defects. The case is different if he

actually does not also know the defect; then there is no blame if he sells the car. He may give the condition also that he is free if it has any defects.